

THE
Juvenile Instructor

VOL. 56

AUGUST, 1921

NO. 8





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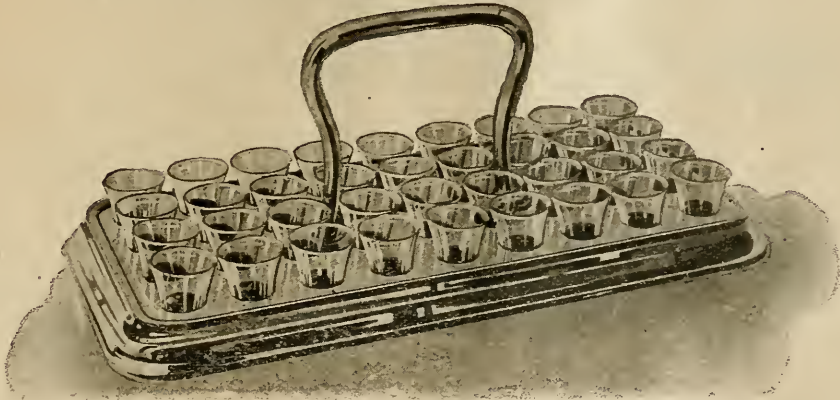
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Life's Summary

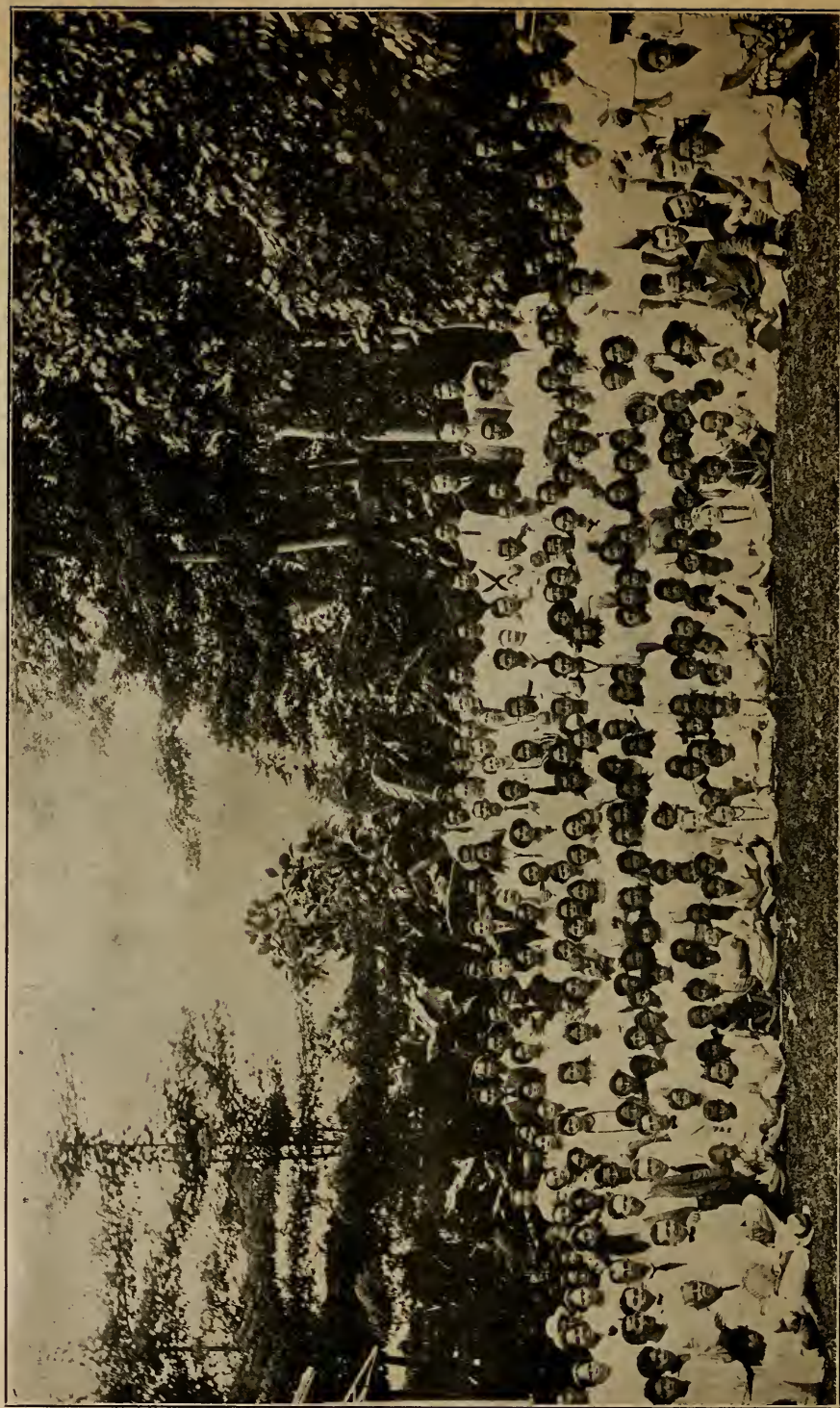
By Lydia D. Alder

I've washed the family dishes and the clothes
Prepared the daily meals and sewed, and then
Have swept the house and dusted day by day
And o'er Life's River carried babies ten.

My figure is lost, girlish looks all gone.
My curly hair of brown is turned to gray ;
My hands no longer small nor shapely are,
For they have borne life's burdens ev'ry day.

That I have learned to suffer I am glad,
And proudly hold my babies by the hand ;
For motherhood has made of me a queen,
O'er lover subjects in our own fair land.

And I await a coming gladsome time,
When with my lovers I to God shall say,
Here are they all my Father—none are lost,
Thy precious gifts—may they be mine alway.



LATTER-DAY SAINTS' SUNDAY SCHOOL CONFERENCE AT PESEGA, SAMOA

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

Vol. 56.

AUGUST, 1921.

No. 8.

Keep Clean and Unspotted from the World

Sermon by Superintendent David O. McKay, Sunday School
Conference, Pesega, Samoa, May 15, 1921

Interpreted by Su'a Kippen)

Apia, Samoa, July 1, 1921.

Editor Juvenile Instructor:

The recent visit in our mission, for a month, of Elders McKay and Cannon, was a very remarkable and distinctly historical event, and it should be perpetuated in all current Church literature because of that significance—not only so far as the Samoan Mission is concerned, but in all of the fields whither their trip has taken or will take them; for there has never been a commission like their present one since the Church was organized. It is the first time, also, that one of the general authorities of the Church has set foot in Samoa, and considering everything, the splendid impression made among strangers of prominence, as well as the abundance of inspiration brought to Saints and missionaries, I feel led to mail you the accompanying article and illustration. The sermon of Brother McKay is worthy his best attempt and valuable to any member of the Church in any land, and was delivered at the first General Sunday School Conference ever held in these islands, so that of itself is historical. The picture was taken at his request to preserve a record of the event, and shows the gathering that was present on that occasion.

As ever your brother in the Gospel,

JOHN Q. ADAMS,

Mission President Samoa.

Please open you Bibles to Mark 10:13-15, and after I have read this, I'd like one of you to read it in your language: "And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

I said yesterday to the priesthood that there are always two meetings held at conference which are the very best of all. One is the priesthood meeting, and the other this meeting where we have all the children. I am going to

talk to and of children this morning, and not to papas and mamas, but we will let them listen if they are quiet. I cannot talk to children unless they do two things. One is that you let me see your eyes, and the other that you talk to me when I ask you a question. When I look into your eyes, I can tell whether you are thinking or just dreaming. Then, if you answer my questions, I can tell if you understand what I tell you. If you do not understand, there is no use of my talking.

"What is this?" (Holding up a glass of water.)

"Water." (The answers were all given by the children in front.)

"What kind of water?"

"Fresh water."

"What else?"

"Clean water."

"What else?"

"Pure water."

"You are right. Here we have fresh water, clear water, pure water. Now what is this?" (Holding up a fountain pen.)

"A fountain pen."

"Right. Now inside this rubber tube is what?"

"Ink."

"What color of ink?"

"Black ink."

"No, this is a sort of blue, about the color of the blue ribbon you see on that girl. Now we have here fresh, clear, pure water. Suppose I take some ink and throw in it. What will it do?"

"Make it dirty."

"True, but not quite so dark as this ink. I will just dip the point of pen in, on which is a little drop of ink. (This was done.) Just one drop, and now what kind of water is it? Clear?"

"No."

"Do you wish to drink it?"

"No."

"Is it pure any longer?"

"No."

"What must we do with it before using the glass?"

"Throw the dirty water away and wash the glass."

"Right. Now what is this." (Holding up a baby in his arms.)

"A baby."

"All right."

It is as sweet and pure as the purest drop of water from the heavens. This little babe, its spirit, did come from heaven, from God, its Eternal Father. Its little spirit is like a pure angel living in its little body. Its little body, with its head and arms, and tootsey wootseys, is just as the glass, but the spirit looking through its eyes is the pure water. It came right from the presence of the Heavenly Father, and has come to live with Brother and Sister Reid just a little while in this life

in the flesh, but forever in the spirit. Seven thousand miles from here I have home a baby boy given to me and Sister McKay for time and eternity. Inside it has a spirit just as pure and sweet as this little babe.

Here's another baby, a bigger one, with a larger body. (Raising a child, of perhaps five years, in his arms.) Its spirit is growing, but living in its body just the same. It came from the Heavenly Father, and is to live in the house, or temple of its body, so long as it is in the world. So are you and you, (pointing to different aged children.) all of you as pure and sweet as that little babe. Now, I am wondering this: Is there something in this life that might go into a baby's body to taint it blue, or dirty, as the ink made this water dirty? Is there something? We want pure, drinkable water to build up the body. Our Heavenly Father wants us to have a pure spirit and body, so we may come back into His presence. So long as you babes and children and parents are pure, you can always come back into the presence of our Heavenly Father, from whence we came. How many boys and girls would like to keep their bodies as pure and clean as you can possibly keep them? (All hands went up.) Now, I wonder what there is that will go into your bodies to make them impure? We might put ink into the body, and not hurt it very much. It wouldn't color it long, as it does the water.

Suppose I took a piece of paper and did this: (Went through all the motions of making and lighting and smoking a cigaret.) what would that tobacco do to my body?"

"Dirty it." (Answered by a child, as before.)

It is the same in the body of me or a babe. We begin with a little, gradually take more, and the worse it gets. Just see what it does. (Keeps up an imaginary puffing on a cigaret, at the same time adding more ink to the

now black water in the tumbler.) Yet God expects us to keep our bodies as pure as that babe, and if we obey Him we will be as pure. I know one who kept himself as pure and sweet as when he came from his mother. You know him. Let the girls read the first chapter of First Samuel. There was a mania whose name was Hannah. She had no little baby, and she cried and cried every year when she went to the temple, because the Lord hadn't given her a sweet little baby like I just now held. She thought it would be the best blessing in all the world for her, and so it would. She thought, too, that a baby boy would be better than a baby girl. I like girls best, but both are about the same. Now read the eighth verse: "Then said Elkanah, her husband, to her, Hannah, why weepest thou, and why eatest thou not? And why is thy heart grieved? Am I not better to thee than ten sons?" Her husband thought that he was better to her than all boys, but she cried and cried and said she was going to keep her body pure and go to the temple fasting and ask the Lord for a baby boy. Now, everyone listen, parents and all. Read it loudly so everyone can hear:

"Lord, if thou wilt give unto thy handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." Why such a hope and such a vow as that? I'll put him back to serve you all the days of his life, to be a Nazarite all his days, and he shall never taste wine nor strong drink, not even grape juice. That was her promise—that he should taste no tobacco, no whiskey, but that he should stay pure before the Lord. That is what a Nazarite was.

Now listen! This is what they did to Samuel: "Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there." His body was as pure as a baby's, and kept so

all his life, because of his not having partaken of forbidden things. Hannah had kept her promise and the Lord answered her prayer. She stayed home with him perhaps two years, wishing to keep him with her as long as possible. When it was weaned, she and her husband took their babe to the temple with such words as these: "Here, Lord, is the baby you gave me, brought back to you as sweet and clean as when you gave him to me." And then she left him. I think she must have cried as she returned home without her baby, but she left him in the temple, nevertheless.

He didn't taste wine, whiskey, tobacco, nor strong drink of any kind. He remained in the temple until he was about like this boy. (A boy perhaps ten years old stood up.) One night, after the candles had been blown out and Samuel had gone to his room to bed, and the High Priest was asleep in his room, something happened.

Turn now to the third chapter of First Samuel, verse four, and read: "The Lord called Samuel; and he answered, Here am I." That Samuel didn't yet know that it was the Lord is plain as we read on:

"And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him. And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Lord; for Thy servant heareth.

So Samuel went and lay down in his place."

Who can tell me why the Lord was willing to appear to Samuel in the temple?

"Because he was clean." (Answered by child.)

Right. He was pure and unspotted from the sins of the world.

There was a song sung in the beginning of this meeting which was chosen by Brother Adams. It is my favorite, and I am going to ask some sister to sing it, and all join in the chorus. (Luisa was selected by the speaker, and as he read it first, verse by verse, she sang it: "In Our Lovely Deseret," the congregation singing the chorus.)

Now we understand what kind of children the Savior had in mind when their mothers brought them to Him, that He might touch them. His apostles forbade them, but the Savior was grieved, and rebuked His apostles, and said: "Suffer the little children to come unto me, and forbid them

not; for of such is the kingdom of God."

Fathers and mothers of the Church of Jesus Christ of Latter-day Saints in Samoa: The Savior is saying that to fathers and mothers in all the world: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." How are we forbidding them? By putting in their way tobacco, ill tempers and bad words.

May His Spirit abide in your hearts and homes, that these children of yours may grow up pure and undefiled and go back to their Creator as pure as raindrops, or the inner white of the lily flower. I leave my blessing upon the children in the authority of the Holy Apostleship, that you may love the truth and hate error, and grow up in Samoa living exactly like Samuel of old, and hear a whispering voice saying: "Come, I have called you into my work." This blessing I seal upon you in the name of Jesus Christ. Amen.



L. D. S. SUNDAY SCHOOL, UNIVERSITY OF IDAHO

Organized in October, 1920. Composed of students and teachers of the University, Moscow, Idaho.

Among those shown in the picture are the following Sunday School officers and teachers:

Superintendent, Joseph Sudweeks; First assistant, Milford Roberts; Second assistant, R. O. Weaver; Secretary, Vyla Frost; Teachers. Lucy B. Sudweeks and R. F. Johnson; Missionaries, George G. Wood and William H. Cowley.

The Price She Paid

By *Oliver C. Dalby*

Some years ago, while doing work as a missionary on the continent of Europe, chance brought me to a country home on an extremely cold New Year's morning. A glance about the room revealed to me that I had entered a place of extreme poverty. It was one of those places, not uncommon in Europe, but seldom seen in America, where poverty assumes its deepest and most terrible form. This place was not really a home, but a hovel. Want and privation were written on every object in the room. There was no furniture, no floor, no comfort of any kind. A broken chair, an old stove that showed by its markings to have been in use more than a hundred years, a square box with a faded curtain that served as a cupboard, were all the visible household effects.

A little pale-faced woman, with unmistakable evidences of sorrow written on every line of her face, stood in the center of the room. She did not seem surprised at my coming, but rather looked as if she might have been expecting me. After I had explained my errand, she smiled faintly and answered in a low sweet voice: "You are welcome."

But the smile instantly gave way to a look of sadness as she turned her eyes to the corner back of the door. Instinctively my eyes followed hers. The sight that met my gaze, I shall never forget. There on a rude platform, covered with straw and rags, that had done service as a bed, lay the lifeless body of a child. Disheveled locks of golden hair partly hid his thin marble face; but death was unmistakably there. A cold chill crept over me, and I trembled as I thought of my own golden-haired boy. At that instant the woman spoke.

"Will you be seated, sir?" And she offered me the broken chair. "It is

not often that we have visitors;" she continued, "We are poor, very poor, and you will excuse the absence of a fire, but we have no fuel. It doesn't matter much now that I am alone." While he was alive—"and here she broke down and could continue no further.

"His troubles are at an end," she said at last, "and as for me it matters not."

There was something so sad, so touching, in her expression and voice, that I felt deeply moved. "I see that you have a heart," she said as she saw my emotion. "I had almost come to believe that men's hearts were made of stone."

For a moment I gazed wonderingly at the sad face and slender form of the little woman that stood before me.

"You have had much sorrow?" I ventured.

"Yes," she answered in her sad, sweet voice.

"If it would not cause you too much pain I should like to know something of your life and the trial through which you have passed," I said.

"I shall only be too glad to tell you, for I feel I should like to unburden my soul to someone who is interested enough to care," she answered. "My life has been a sad one; all brought about by my own folly; but, oh sir, how dearly I have paid for my folly."

"My father was a well-to-do farmer, and we lived in the country. I was the youngest of four children, and the only daughter of the family. As a child, my father supplied my every wish, and I did pretty much as pleased. When I grew to womanhood, I fell desperately in love with a young man from town. He was handsome, talkative and something of a professional dancer. All the girls of our neighborhood were attracted by him, and I felt conceited because he

seemed to pay more attention to me than he did to any of the others.

"Occasionally when he called to see me he was under the influence of liquor. That only made him the more talkative, and I thought him wonderfully clever. My father warned me against taking up with a young man that was given to drink. But like most girls, I thought I knew best and failed to heed his warning.

"Not being able to gain the consent of my parents to our union, we were married secretly. My father was a man of an extremely high temper, and when he learned our secret he became so enraged that he sent me away from home and forbade my return.

"For a time all went well; but my husband kept on drinking against my pleadings and tears. I really think he tried hard to quit, but the habit had become too strong for him, or he was too weak to break off its shackles. He sometimes remained away from home all night, and I was more or less neglected. By and by, this baby boy came to bless our home, as I thought. That was four years ago. A little girl was born two years later, but she died when but a few weeks old.

"Matters grew worse. My husband became more and more addicted to the drink habit. We were reduced to poverty, and finally to absolute want. I did what I could to earn a living for myself and child. My husband abused me; often beat me severely because I was unwilling to give him my scanty earnings to satisfy his appetite for drink.

"A week ago, I did a day's washing for which I was to receive a 'krone,' (about twenty-five cents). We needed bread. My baby," and here she turned to the lifeless form of her boy," had been crying with hunger all day, and I had consoled him with the promise that he should have something to eat as soon as I could deliver my day's work and receive the money.

When that was done and I had returned home, I found my husband here. He knew I had the money and he demanded it. I refused to give it to him. He struck me and threatened my life if I did not give it up. I was finally compelled, through his threats and abuse, to give him the money. He left home, and since that time I have not seen him.

"That night our child contracted a fever, brought on no doubt, by hunger and exposure. All through the night I watched the hot flush on his cheek, and heard him call for that father who had robbed him of the crust of bread that he so much needed to keep his little body in health. As the early morning broke, he fell into a slumber and slept till noon. When he awoke he was worse. The fever had increased. He no longer recognized me. In his mind's wonderings he called for food, but I had none to give. For six days and nights I watched over him, and each day saw him grow worse. My only resource was in prayer. By his bed of straw, I knelt in prayer each morning, and every evening I plead with God that He would not be unmindful of me in the hour of my extreme affliction, but would spare to me my only earthly joy, my very all, my little boy. Oh, sir, how I plead for the life of that child!

"Last night as the evening shadows fell upon our desolate home, I knelt once more to intercede with The Giver of All Good for the life of my child. I was so exhausted through the loss of sleep, and want of food, that while in the very act of prayer I fell asleep. I dreamed that I saw my boy grow to manhood; a bright, handsome, attractive young man. And then, ah heaven, how horrible! He took to drink. He became a drunkard like his father; a blight on the community; an outcast to society; a curse among men.

"So vivid was the picture, and so

great the agony of my soul, that I awoke with a scream. I saw again in the dim twilight on that bed of straw the dying form of my boy; wasted by the ravages of the fever; his face half concealed by his tasseled golden hair. I could read on that now pale face, and knew in my heart, that as he then was he would be acceptable to the Master who once said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

"So I must yield to that higher power; to that diviner law; must sac-

rifice my mother love; must give to God my great earthly joy; my only joy; to be saved the more terrible sorrow, and to avoid the consequences of the wreck of another human soul."

"Once again I knelt and prayed: 'Oh, Father, thou that doest all things well, comfort thou me. Heal up my broken heart. Give me strength to bear my affliction. Take thou my child; my only child; that he may never know the evils that await him in this world.'

"My prayer is answered. My boy is dead."

Stepping Stones

By Newel K. Young

X.—MANLY HONOR

"Blessed are all the pure in heart, for they shall see God,"—Jesus.

"My strength is as the strength of ten because my heart is pure,"—Tennyson.

"The real heart and soul of a man are measured by the truth he shows to woman.

* * * By a man's ideal of womanhood we may know the degree of his manhood."—David Starr Jordan.

Our chat together this month is a very pleasant privilege for me. Last month I told you of the influence that poisoned my soul and faced me the wrong way as I stood ready to leave childhood's world behind me to enter the character-forming period of youth.

Now I want to tell some things of the story of my heart being won to honor—manly honor. I wish to mention five factors in this man-making process—three incidents of my youth and two influences that came to me in adult life, challenging my manhood and setting me upon my feet erect and ready for life.

Firstly: I repeated to a comrade of mine, two or three years older than I, a foul tale that had come to me from

a neighbor's boy. In this yarn my comrade's sister's name was used in a coarse way.

I had listened to this piece of obscene rumor with heated interest and vulgar pleasure; I repeated it again expecting my comrade to take it as I had taken it.

But, no—I was fairly "knocked off the Christmas tree" by his response. I was both scared and electrified by a brand of admiration that was a new experience. It was the first time I had ever seen a man (he was eighteen) in righteous anger. He was fairly aflame with indignation.

He demanded of me: "Did he say that of my sister?"

I squirmed in an effort to evade a direct answer for fear of the fellow who had given me this bit of dirt.

"Tell me the truth."

"Yes, he said that and more."

I could not resist him. All fear left me, and I caught the contagion of his manly spirit.

"I'll horse-whip him!" he threatened.

Now that the first flush of anger had passed he was white. This youth

of eighteen made a glorious picture. There he stood with every inch of his manhood and spirit aroused because his sister's good name was attacked.

It was my first impressive lesson in manly honor; and I thank the Lord that awoke a hearty response in my soul. The appeal it made to my heart was deep and lasting.

I had heard men tell their obscene, dirty jokes, and had seen and heard other men laugh and chuckle and gloat over these stories. I had joined them in the telling and in the laughing and applauding. With shame I confess it.

Now for the first time I saw a man—though only a boy in years—glow

with manly indignation and righteous anger. And I was and am glad that I shared with him something of his spirit. I was born again. More and more I sought his company exposing myself to the contagion of his fine spirit. I pay this tribute to this friend of mine, afterwards an honored Bishop in the Church, that as I search the associations of our boyhood I do not recall one undesirable influence or impression left by him.

This event prepared my heart for my next or second great lesson in manly honor—it was a memorable hour at my mother's feet. I shall tell it next month.

Rhyme of Summer

By Rulon P. Bennion

O, I'm longing to be going
Where the summer winds are blowing,
Where the laughing rills are flowing!

Where the violets are growing,
Where the columbines are showing,
Where the painted-cups are glowing,
Sego lilies bending, bowing,
There I'm longing to be going.

Where the four-o'clocks are blowing,
Shooting-stars bright glances throwing,
Larkspurs all the valleys knowing,
Phloxes on the hills tip-toeing,
Daisies all the hillsides snowing,
There I'm longing to be going.

Where the summer winds are blowing,
Where the laughing rills are flowing—
Buttercups their margins rowing—
There I'm longing to be going.

Joseph the Beloved

By Minnie Iverson-Hodapp

We read in our New Testament of "John, the Beloved." Meekness, fidelity, purity endear his character unto all. It is a joy to know of one so cherished and favored of heaven. Picture his attitude leaning on the Savior's bosom whilst the other disciples circled 'round.

In unison with this precious bit of history, is it not a thought of prevailing joy to know of another choice disciple who lived so near our own day, and who, through the favor of Heaven has done so much for us all—for you and me personally, I mean? Joseph the Seer, Joseph the Prophet, Joseph the Revelator and Restorer of our Gospel. These and many other worthy titles cluster round his name, but, of them all I can think of none that more fully comprehends his character than "Joseph the Beloved."

While a youth the high trust of heaven was bestowed upon him. He communed with immortal Beings. An angel directed his course.

In his home his words were believed and received as revelations of light. His father, his mother, his sisters and brothers could not but revere and honor him. Thus was he cherished by those near and dear.

In the outside world how the fury of persecution raged against him! Mob violence cruelly lashed his body, then tarred and feathered it. Prejudice dragged him without cause before courts. Lying charges cast him into prison tearing him away from wife and child. This all he bore with fortitude and courage sublime because he was God-sustained. A revelation of comfort given unto him in Liberty Jail said:

"All these things shall give thee experience and shall be for thy good.

"The Son of Man descended below them all; art thou greater than he?"

Joseph wore the shield of trust in God unto the end of his days. He knew that his life would be preserved until his mission here was completed. He knew, too, and often told his brethren, that his enemies could only kill the body, not the spirit.

In Nauvoo, the city of the Saints, he was endeared to all. Here the words from his lips fell like jewels upon the congregations of his brethren and sisters. Young and old esteemed him with feelings of holy reverence. Unto little children he was gentle and kind and showed much consideration. The Prophet had a soul of love; he lived for it; and when all is said, the crowning glory of his life will ever be that he thought and spoke and acted in the spirit of charity and love unfeigned.

The manner in which "Brother Joseph" treated his enemies and those who proved traitors to the cause was remarkable for gentleness, kindness, and forbearance. Few men have equalled him in dealing with such characters. How deep must have been their chagrin could they but have sensed their position!

Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow all had the pleasure of knowing and loving the Prophet Joseph in this life. Many other leaders were strengthened for their mission of building up the Church through having known "Brother Joseph."

"For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." How truly the Prophet's life fulfilled this doctrine of Christ! During his last hours, while a prisoner in Carthage Jail, he found

comfort in this hymn which Apostle Taylor sang:

"A poor way-faring man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief
That I could never answer, nay.

I had not power to ask his name,
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I know not why.

Once when my scanty meal was spread
He entered—not a word he spake!
Just perishing for want of bread;
I gave him all; he blessed it, brake,

And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst,
Clear from the rock—his strength was
gone,

The heedless water mocked his thirst,
He heard it, saw it hurrying on.

I ran and raised the sufferer up;
Thrice from the stream he drain'd my
cup,

Dipped and return'd it running o'er,
I drank and never thirsted more.

'Twas night the floods were out; it
blew

A winter hurricane aloof;
I heard his voice, abroad, and flew
To give him shelter to my roof.

I warm'd, I cloth'd, I cheer'd my guest,
I laid him on my couch to rest;
Then made the earth my bed, and seem'd
In Eden's garden while I dream'd.

Stripp'd, wounded, beaten nigh to death,
I found him by the highway side;
I rous'd his pulse, brought back his
breath,
Reviv'd his spirit and supplied

Wine, oil, refreshment—he was heal'd;
I had myself a wound concealed;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next—condemn'd,
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honored him 'mid shame and scorn.

My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried "I will!"

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
The Savior stood before mine eyes.

He spake—and my poor name he nam'd,
"Of me thou hast not been asham'd;
These deeds shall they memorial be,
Fear not, thou didst them unto me."

Within two hours after listening to this consoling hymn, Joseph and his brother Hyrum were both dead. The mob had taken their lives. They had lived as men of God. They died sealing their testimony with their blood.

The grief that filled the hearts of the Saints cannot be described. What was said of Joseph could also be said of Hyrum, "He was beloved, beloved by all."

Success

That man has been most successful in life who is loved the most sincerely by those who know him best.

He cares little for the world's appreciation, little for its scorn! But, O, how treasured the trust of the hearts beating so closely to his own! To these he gives the service born of love, rendered not in proportion to his strength, but measured by the intensity of the need. Neither time nor talent permit him to execute great deeds. His days are filled with washing tired feet, feeding hungry hearts, shielding sin's gaping wound from the gaze of fools, the while supplying oil and balm that the despairing one may again find life and lo, when his days are ended he is numbered with the great, having served the many.—*Addie S. Pace.*

Personality: Two of its Elements

By Laura E. Lovendale

By personality, we mean that which constitutes distinction of person. If all of us were the same in personal appearance, in manner, in language, or in actions, there would be a monotony throughout all existence which would dull interest. But there are no duplicates in Nature's creation, and it is because of the variety of qualities in our different "make-ups"—variety in kind and in degree of development—that we are interesting to each other.

The most vital element in the Sunday School organization is the teacher. The spirit of the entire school is dependent upon his or her personality and spirit. The subject of personality is of paramount importance because of the truth proclaimed by the maxim, "As the teacher is, so is the school."

There are certain qualities that are possessed in greater or less degree by all persons who have striking personalities. Among these, perhaps the first is address.

This quality of address includes a number of factors, one of which is personal appearance. The teacher who is neat, who makes herself as attractive as possible, and who dresses appropriately commands a respect that means much to her in her work. Some teachers of little children aim to attract them by wearing bright colors, or by "loud" dressing. Children are highly appreciative and observing, and need not be appealed to in such terms. Over-dressing "smacks" of shallowness—it is simplicity that gives one dignity.

The teacher's language is a second factor of address. I believe we, as teachers, should be possessed of something of the devotion of the old schoolmaster in Daudet's little story, "La Derniere Classe." The Franco-Prussian War had just closed, you will remember, and Alsace had been ceded to Germany. Our schoolmaster was presiding over the last class he would be

permitted to conduct in his beloved French language. He was, of course, deeply stirred, and he plead with his pupils to ever cherish their language, which he declared was the most clear, the most beautiful, the most substantial in the world. We, as teachers, should feel that our language is the most clear, the most beautiful, the most substantial in all the world, and our use of it should reveal our pride in it.

Manner is yet another factor of address. The Sunday School teacher needs a gracious manner. I often wonder how many boys and girls we lose on the second Sunday, after all of our enlistment work, because the teacher failed to be gracious to them on the occasion of their first visit. I once heard a teacher say that she couldn't "put herself out" to give special attention to every new boy or girl. Graciousness of manner is hardly "putting one's self out," is it, teachers? Isn't it rather putting ourselves into our work whole-heartedly? Graciousness of manner means cheerfully devoting one's whole attention to others. It means looking at and listening to children when you ask them to take part in class work; it means sincere interest in them.

In visiting Sunday Schools, I have the very common experience of hearing a teacher say, as she points to some child, "Will this boy with the green neck-tie open for us today?" or "Will this girl with the pink ribbon lead us in the next song?" And I sense very keenly the lack of personal contact, the want of graciousness, and am always reminded that "the good shepherd knoweth his sheep by name."

The teacher's voice is still another factor of address,—a factor which exerts a marked influence upon her work. In my visits to different classrooms, it is often my happy privilege to listen to teachers whose voices are

low, well-modulated, soothing in their effect. Then, again, I occasionally visit the classroom of some young, vigorous girl, whose strength one can't help but admire, but who has the voice of an auctioneer and persists in testing its full capacity. It never fails that in cases similar to the latter there is trouble with discipline. Confusion prevails; pupils don't need to listen because they can hear without listening. These are the teachers who spend a major part of their time demanding that pupils "pay attention," instead of winning attention through interest. These are the teachers who frequently punctuate their remarks with "Sh-sh," really making more noise than do the boys and girls themselves.

A second quality of personality is optimism. It is necessary only to look at pupils in any class to know whether or not their teacher possesses to a marked degree the quality of optimism. When I see boys and girls singing with frowns on their faces, I know there is something wrong—for anything that demands a frown from children is out of place. I like the words of the author who said "It is a beautiful fashion to be glad—joy is the gratitude we say to God." Every Sunday School should adopt this fashion in the extreme.

How may we bring optimism into our Sunday School work? The words of the poet answer this question so beautifully:

"Start the day with a thought that holds
sweetness within

As the perfume is held in the rose,
For the day that with beautiful thoughts
may begin

Will hold its sweetness all through till
its close."

Sometimes, the first remark I hear after classes separate on Sunday morning is something like this: "Now, Johnny! Johnny Jones! I want you to sit right here on this front seat where I can watch you today." That

is hardly "starting the day with a thought that holds sweetness within as the perfume is held in the rose," is it, teachers? And I maintain that it is not possible to start the day that way and change the atmosphere when you wish. We teachers must stop "making tragedies of trifles, and shooting butterflies with rifles."

Once again, how may we bring the spirit of optimism into our Sunday School work? Let us set the stage for cheerfulness—make our classrooms homes that can always smile away the clouds. Our classrooms are silent teachers. Haven't you had the experience of visiting the classroom of some teacher whom you didn't know, and when she wasn't there—perhaps when no one was there? And didn't you know a great many things about her before you left? Didn't you know that she was prepared, orderly, artistic, or perhaps on the contrary, that carelessness stamped much that she did? And so it is that our classrooms are constant silent teachers, quite as much at work when the teacher is present as when she is away. With this truth in mind, it would seem to be our duty as well as our privilege to bring beauty to our classrooms, making of them veritable happiness centers. "Beauty is God's handwriting." Can there be a place where it is more appropriate, more necessary than in the Sunday School classroom? A few good pictures brought from different homes each week if necessary, a vase of fresh flowers or a potted plant, plenty of fresh air in the curriculum, and a sunny teacher are all essential in carrying out any recipe for optimism.

Service is one of our highest duties, but joy in the service is perhaps a still higher calling. Most Sunday School teachers are of the smiling kind, and I often wonder which is cause and which effect—whether they were called to be teachers because they were sunny and smiling, or whether they are happy and smiling because they are teachers.



Utah's Garden of the Gods

By Claude T. Barnes

Photo by Marcus E. Jones

A collection of red Triassic rocks nestling in the foothills near Colorado Springs, Colorado, is advertised far and wide as the "Garden of the Gods;" yet a little south of Kanarra in southern Utah is a garden of the gods, ten times as big, more splendid in coloration and altogether more imposing and inspiring. It is still unsung, still mostly unknown.

In order to perceive the grandeur of this Utah's "Garden of the Gods" it is necessary that one view it from a distance of ten miles, particularly from New Harmony; and even then one misses the great cliffs, massive domes and lofty peaks towering half a mile in the air. A pellucid atmosphere brings forth the beauties of color and

form; and this region is favored by the clearest air in the world.

Imagine, if you will, cliffs the various strata of which are so delicately tinted that one may stand at a distance and differentiate layers of light lumiere green, of deep gull fawn, of heliotrope gray, of vinaceous fawn, of gnaphalium green and pale medic blue! Yet such is only a beginning. For the practiced eye, twenty different tints and shades may be discerned in some of the cliffs of this painted region. To read of them is almost futile; to see them is an impressive surprise. Some day the glories of Southern Utah will be known to all the world.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
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Salt Lake City, - August, 1921

Misleading Assets

The *Sunday School Times* recently contained the following brief editorial under the above title which, in its spirit, at least, should find an echo in the hearts of our people:

What is the biggest asset a group of Christian people can have? It is to be feared that misleading assets are sometimes given a place in estimating the strength of Christian workers today. An active Christian organizer said to a friend, as he referred to a certain group of Christian people: "There is not a floater among them! There is a group of people that, socially and financially, can 'put over' anything in their community that they lay their hands to." But does God tell us to count upon social and financial prominence and ability? Or do these assets tend rather to pride in what men can accomplish in their own strength, and what therefore is of no value eternally? It did not seem to occur to this leader to say, "There is a group of people that, spiritually, can put over anything in their community." Soul winners—were they that? If they were, and if the power of the Holy Spirit was the most conspicuous asset in their lives and work, why did not that loom biggest in this man's mind? For that is what looms biggest in God's mind; and that is what we all may have, as our chief asset: God Himself working in us both to will and to work, for His good pleasure.

The Secret Force

Brevity is the soul of wit. Take up a humorous periodical if you doubt it, and you will notice that the jokes which impress you are the ones pared down so as not to have a superfluous word. An epigram gets its force by its brevity. It is as lean as a greyhound. Fat on its ribs, in the shape of adjectives and adverbs, would spoil it.

But it is not to jests alone that this rule applies. The forceful speaker is always one of few words; few for the idea expressed, that is to say. And the talker who bores is the person who smothers each idea in so many words that one is reminded of that old joke

in which a very tiny gift is presented in a large box, and enclosed in so many wrapping-papers that before the recipient gets to it he suspects that it is all wrapping-paper.

The more definitely you think, the more definitely you will speak and write. And the more definite your use of language, the fewer words you will find necessary to employ. Brevity, which is the soul of wit, is also the secret of force.—*Selected.*

A Gem

Sidney Smith cut the following from a newspaper and preserved it for himself: "When you rise in the morning, say that you will make the

day blessed to a fellow-creature. It is easily done. A left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the dejected—trifles in themselves as light as air—will do it at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person away happy through the day, that is 365 in the course of a year. And suppose you live forty years only after you begin that course of medicine, you have made 14,600 persons happy—at all events for a time."—*Selected.*



PARENTS' CLASS OF BENJAMIN WARD, NEBO STAKE

Superintendent, P. Leslie Richardson; First Assistant, Alma Johnson;
Second Assistant, James R. Hand.

TOPICS *of the* TIMES

By J. M. Sjodahl

CONGRESS ENDS STATE OF WAR

The important event of the past month is the adoption by congress of the Knox-Porter resolution to which the presidential signature was affixed on July 2. It declares the state of war which has existed since April 6, 1917, with Germany, and since Dec. 7, 1917, with Austria-Hungary, to be at an end, and it reserves to the United States all rights and privileges, indemnities and advantages, etc., to which this country is entitled under the armistice of Nov. 11, 1918, and the treaties of Versailles and Saint Germain.

The next step will be taken by the executive department of our government. The secretary of state will in all probability draw up a set of documents embodying the substance of the Versailles and St. Germain treaties, for the Central Powers to sign. When their signatures are obtained the war will be ended.

PEACE SENTIMENT GROWING

Notwithstanding the apparent indifference in the United States to the fate of the Versailles treaty, the sentiment in favor of some sort of a world agreement preparing the way for universal peace is growing in this country, as elsewhere. This is evident from several events of recent date. On June 29, the house of congress adopted Senator Borah's resolution for an international conference on disarmament, and President Harding, in a letter to Mr. Mondell, Republican leader of the house, expressed himself in favor of the principle embodied in the resolution. This letter was perhaps prompted by a petition to the president on June 22, asking him to take the necessary steps for convening a conference

on disarmament at an early date. That petition had the signatures of more than twenty thousand American clergymen. Among them were Catholics, Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Campbellites, Congregationalists, Quakers, Unitarians, and rabbis of the Mosaic faith.

On July 10, more than 16,000 delegates to the sixth World's Christian Endeavor convention in New York placed themselves on record as favouring a "warless" world, and demanding that the United States join same kind of international association for the promotion of peace.

In Japan the people are also passing resolutions calling for a policy of disarmament, and the government of that country is responding by actually curtailing its naval expenditures as a preliminary step in that direction.

In England the question is being pressed incessantly in the house of commons, and the government expresses willingness to attend an international conference if called. In fact, according to the latest reports, the conference of imperial premiers, now in session in London, as stated in a dispatch dated London, July 6, has postponed consideration of naval expenditures pending an exchange of views between the United States, Great Britain, and Japan relative to a disarmament conference. This is interpreted to mean that England may take the initiative in bringing about a discussion of the limitation of armaments between the three leading nations of the world.

On July 10, however it was announced from Washington that President Harding had approached the governments of Great Britain, France,

Italy, and Japan to ascertain whether they would send delegates to a conference in Washington to discuss the question of limitation of armaments and the so-called far eastern and Pacific questions. He had also suggested, it was stated, that China be invited to take part in the consideration of matters relating to eastern Asia.

SIR AUCKLAND GEDDES' PREDICTION

The peace sentiment is growing. Sir Auckland Geddes, the British ambassador in the United States, the other day in an address at Ann Arbor, Mich., had this fact in view when he uttered these memorable words:

"The age will come when war will be no more; when peace will reign all around this spinning globe, for the choice which lies before humanity is between a peace of reason and the peace of death."

He continued:

"We have just passed through one of the dark chapters in the history of the world, but in those hours and years of darkness a light was lit that I believe will never go out. It may flicker and pale, but it is inextinguishable. Law and forever more the idea of justice and law among and between all the people of the earth is in the hearts of men, and in its own good time, its own unforeseen way, it will come to fruition."

THE IMPERIAL CONFERENCE IN LONDON

Reference has been made to the imperial conference now in session in London. This is a gathering of the heads of governments of the British empire, corresponding somewhat to a congress of governors of states in our Union. It is a gathering that marks an epoch in the British empire—perhaps in the English-speaking world. It means a departure from the old policy of directing all the affairs of the empire from London. From now on Canada, Australia, South Africa, India, etc., will each have a voice in the determination of the imperial policy. Their statesmen will no longer play only a minor part outside the councils of the empire. They will ex-

ercise such influence on the affairs of state as they are entitled to by their intelligence, their experience, and the enormous resources of their respective countries.

And there is no doubt that this new arrangement will cement the various parts of the vast empire more firmly together and greatly strengthen the cordial relations between Great Britain and the United States. We have already witnessed the remarkable sight of the joyful recognition of our day of independence, by the profuse display of our glorious flag over public and private buildings. We have read of the dedication, on June 21, of the ancestral home of George Washington, in Northamptonshire, England. These are straws indicating the direction of the wind of public sentiment "across the water." And it is absolutely certain that the friendly feelings will be strengthened by the influence of Canada, Australia, New Zealand, etc., in the imperial councils. Someone said recently: "In a certain sense the greatest question now awaiting answer on this planet is precisely this question of Anglo-American relations." It is. For if the English-speaking nations of the world can find a common platform on which to stand on questions relating to world affairs—a platform of justice and equality—there will be no more world wars, and the development of peaceful pursuits and human happiness will be marvelous.

THE IRISH PROBLEM

But Great Britain must find the correct answer to the Irish question if she desires to keep her place as a world power in the van of progress. There is now hope that peace will soon come to the beautiful "Emerald Isle." The northern part of Ireland now has a parliament of its own, which was formally opened by the king at Belfast on June 22. It also has a premier, Sir James Craig, and a cabinet. The

southern part has refused to avail itself of the opportunity of electing a parliament and a local government. Lloyd George, however, has invited De Valera and the other Irish leaders, and also Sir James Craig, to a conference in London on the Irish situation. And there is reason to hope that peace will come as a result of this conference.

A CENTRAL AMERICAN FEDERATION

The spirit of federation is abroad in the world. A short time ago four republics in Central America, Guatemala, Salvador, Honduras, and Costa Rica, formed a union which will be known as the *Central American Federation*. Nicaragua has not yet joined the others, for fear of losing her canal treaty rights with the United States, but as Secretary Hughes is in favor of the new federation, there is no reason why Nicaragua should not join it. And this means a new day of prosperity for Central America. What other countries have gained by union. Central America will obtain in proportion to her population and resources.

Guatemala has an area of 47,500 square miles, and a population of 2,000,000; Honduras, an area of 44,275 square miles, and a population of 553,000; Salvador, an area of 7,225 square miles, and a population of 1,300,000; Costa Rica, an area of 23,000 square miles, and a population of 441,000; and Nicaragua, an area of 51,700 square miles, and a population of 600,000—in all nearly 5,000,000.

COAL MINERS' STRIKE SETTLED

On June 28, after three months of bitter struggle, the strike of the coal miners in England came to an end. Work was resumed at reduced wages, but the government pledged itself to grant a subsidy of £10,000,000 to the

coal mining industry, and the laborers will be entitled to profit sharing under the new arrangement. This settlement of the dispute ends one of the greatest and most prolonged labor difficulties by which Great Britain has ever been affected. Nearly 1,000,000 miners were affected by the stoppage, while hundreds of thousands of other workers were thrown out of employment or forced to work on curtailed time because of the coal scarcity.

UTAH'S POPULATION

The total population of Utah, according to information issued by the Census Bureau, June 23, is 449,396. Of these 232,051 are males and 217,345 females. We have, then, 14,706 more men and boys in Utah than women and girls. Only in Massachusetts, Rhode Island, New York, the Carolinas, Georgia, and Alabama is there an excess of females. In all the other states in the Union the males are in the majority. As to color, or race 441,901 of the inhabitants of Utah are white. We have 1,446 negroes, 2,711 Indians, 2,936 Japanese, 342 Chinese, and 60 Koreans, Maoris, Filipinos, Hindus and Hawaiians.

CRIME IN SALT LAKE CITY

That crime is decreasing in Salt Lake City is the gratifying conclusion drawn from the report of the chief of police for 1920, published June 22. There were during the year only three homicides, as against 9 the previous year. Prostitution has been suppressed. Thefts were numerous, but most of the stolen property was recovered. The report is encouraging as showing the splendid results of prohibition. It should prompt us to further efforts, wisely directed, for the welfare of our communities.

SUNDAY SCHOOL WORK

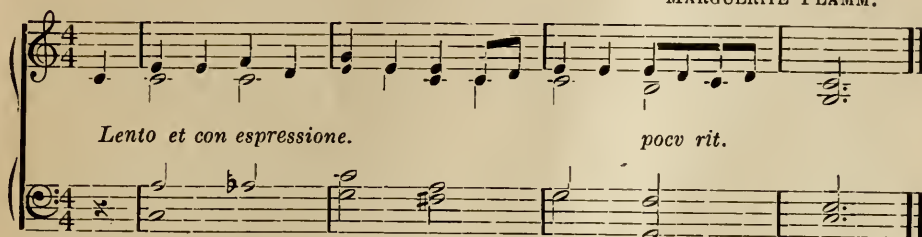
Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR OCTOBER, 1921

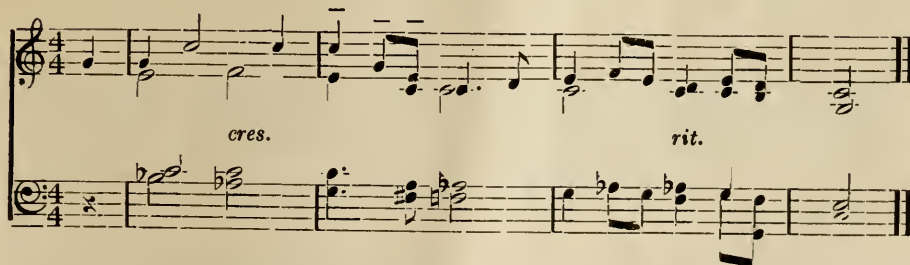
Prelude

MARGUERITE FLAMM.



While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure,
Our hearts and hands are clean and pure.

Postlude



CONCERT RECITATION FOR OCTOBER, 1921.

(John 17:5.)

"And now, O Father, glorify Thou me within Thine own self with the glory which I had with Thee before the world was."

Fast Day Lesson for October, 1921

Subject: Why do I believe that I enjoyed a pre-existence and my parents are a gift of God to me?

Suggestions to teachers

Thus far, this year, in the discussion

of these definite faith promoting propositions, it has been clearly demonstrated that in classes where the teacher has laid sufficient stress upon the assignment on the Sunday preceding Fast Day, the members of the class have responded generously and the Fast Day session has been a veritable spiritual feast. The

thought embodied in the subject for October is so uplifting, so wonderful in its conception, that it is hardly conceivable that any one in your class can not be inspired to give consideration to the question and to talk freely.

All our standard works proclaim the fact that we enjoyed a pre-existent state. See to it that you, as teacher, are prepared with a number of such references to support your own attitude on the subject.

Besides the proofs, from a theological standpoint, your class may wish to express thoughts that seem to be inherent in man concerning a former existence.

After all, there should attend this discussion on the part of the classes, an overwhelming emotion of gratitude and satisfaction in the knowledge that our life is one of constant development and evolution, and that we may look forward to the eternities for our unceasing growth and approach to perfection.

The discussion should result in a finer appreciation of parents, inasmuch as our relationship to them represents a distinct, well-ordered plan. This Fast Day lesson should be exceptionally inspirational. May the caution again be stressed, that this is a day for free expression from class members. It is not for the teacher to monopolize the time either by lecture or any other method that will take the lead away from the class.

The General Board will welcome any statement from teachers bearing on their experiences with these Fast Day lessons.

COTTONWOOD STAKE SUNDAY SCHOOL CONFERENCES

Ward Sunday School Conferences in Cottonwood stake, according to a report received from Superintendent S. E. Bringhurst, have been completed with marked success, and the Stake and Ward workers are happy over the results they promise. They are enthusiastic converts to the conference idea and they are eager to prepare for next year's conferences. The statistical report on the attendance at these conferences shows that the officers and teachers loyally supported them and that there was a much better than average attendance of pupils.

Cottonwood stake has been commendably solicitous of the interest of the General Board in Sunday School conferences, and has made it a point to keep the General Board informed on the progress made with them. The result is that the General Board feels comfortably conversant with Sunday School affairs in that stake. It is the earnest desire of the General Board to be similarly conversant with Sunday School affairs throughout the Church and therefore commends most heartily to all Stake Boards the practice of keeping the General Board frequently and fully informed of Sunday School activities in the several stakes. Send us copies of your programs. Let us have reports on the success of them.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary.

The Cradle Roll

The Sunday School's active responsibility for Latter-day Saint children begins when they reach the age of four years. From birth to four years of age Latter-day Saint children represent the Sunday School's potential responsibilities or prospective pupils. It is the mission and ideal of the Sunday School to reach into the life of every Latter-day Saint boy and girl. Many are reached. Some are not! The missionary Roll, as explained in the May Juvenile, is intended for use in enlarging Sunday School enrollment from among Latter-day Saint children between the ages of four and

twenty, who do not attend the Sunday School.

The Cradle Roll is intended for use in leading Latter-day Saint boys and girls into the School when they reach the age of four. It is an aid in helping the children form early in life the Sunday School habit. Cradle Roll work is one of the most pleasant Sunday School occupations.

Boxes and cards for Cradle Rolls are sold by the Deseret Book Company of Salt Lake City. The system provides one card for each child. This card is ruled for the child's name, its parents' names, address and the date of the child's birth. The cards are classified

and filed according to the age of the child in years and as to the month of its birth. The Sunday School Secretary and the Kindergarten teacher, specially assigned to the duty of keeping the rolls including the Cradle Roll, should co-operate in compiling the Cradle Roll. Some Kindergarten teachers have enlisted the aid of groups of intermediate class girls, who have canvassed the ward thoroughly for the data needed to compile the roll. When the Sunday School ward Census is taken material for bringing the Cradle Roll up-to-date should not be overlooked.

The Cradle Roll keeper should send birthday greetings or pay a visit to the babes of the ward on their birthdays. The greetings may be by card, but the personal visit is preferable. On the child's fourth birthday it should be invited to the Sunday School and the parents should be asked to send it.

Parents will take kindly to interest thus displayed in their children, and the foundation is laid for a wholesome co-operation between the home and the Sunday School. The importance and possibilities of this cannot be over-emphasized.

Statistics

Statistics are figures combined and arranged for a particular purpose, to tell a particular story, and nothing more. They are valuable when they are accurate, clearly stated and when the purpose for which they are intended is clearly under-

stood. Some people attempt to prove too much by statistics; such people have been in a measure responsible for the distrust or indifference with which statistics are viewed.

To restore, establish and maintain respect for statistics it is essential that the compiler and publisher thereof establish confidence in his or her veracity, integrity and accuracy. In the Sunday School this lot falls to the Secretary.

Statistics in the Sunday School are useful as a basis for comparison and for noting growth or decline. Standing alone figures for one period mean little, but when put into competition with figures for a rival period, they acquire greater meaning and importance.

Sunday School Superintendents who have formed the monthly statistical report habit as a part of the business meeting have their schools well in hand and know when and where to do work that will count in building up their schools. A monthly report for the current month in competition with the report for the previous month should receive consideration in the local monthly business meeting regularly, with other matters pertaining to the condition of the Sunday School, and its enrollment and attendance. Boys and Girls are after all the important elements of a Sunday School, but by indifference to or ignorance of what rolls, reports and statistics show, the bad habit is formed of letting a boy here and a girl there slip away from the Sunday School, feeling wronged or neglected, perhaps never to return.

CHORISTERS' and ORGANISTS' DEPARTMENT

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

FAST DAY SONG FOR OCTOBER, 1921

In all the classes today, there will be an endeavor put forth to stir the members of the school to appreciate the beauties of our faith as it relates to pre-existence. The chorister and the organist are in a position to aid materially to the success of this program.

As a prelude, the organist should play "O, My Father," page 83. Let it be executed with all the fervor which that

song inspires. It is to be the opening song. An appropriate explanation should precede its rendition, as it relates to our former existence.

THE TWO BASIC PRINCIPLES OF ORGAN TECHNIC

[By Tracy Y. Cannon]

Note.—The following article on "The Two Basic Principles of Organ Technic" which appeared in the "Juvenile Instruc-

tor" October, 1917 is reprinted in the hope that many young organists who have been trained only in piano technic may understand how to make their organ playing effective.

The distinguished Frenchman, Alexander Guilmant, was one of the greatest organists of our time. His influence on modern organ playing was tremendous. He gave recitals in most of the principal cities of the world, everywhere being received with the greatest enthusiasm. Pupils from all nations went to him, and many of the leading American organists of today were his students.

In the year 1908 it was my good fortune to be accepted as a humble pupil of this man. After the first few lessons at his beautiful home in Meudon, near Paris, I became convinced that his art was based upon certain fundamental principles which may be used by any music student even though he cannot hope to reach the heights to which Guilmant attained.

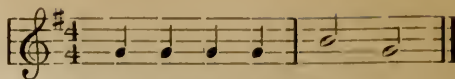
It is my purpose to give two basic principles of organ technic that Guilmant insisted every pupil should apply. They are:

1. A Perfect legato between notes of different pitch.
2. A clear distinct separation of repeated notes on the same pitch.

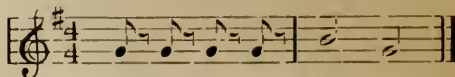
Legato playing is the intimate, uninterrupted connection of tones. It is produced by the striking of the second key the moment the finger is raised from the first key, thereby causing the second tone to begin the moment the first tone ceases.

There are many excellent exercises which will help one to develop a perfect legato touch, but the principle thing for the pupil to do is to listen carefully and see that there is no break whatever between the tones. **The tones must touch each other.** Play the major and minor scales very slowly, counting two to each tone. Play each hand alone at first and insist that the first tone cease the very moment the second tone begins. When you can play the scales slowly, with a perfect legato touch, gradually increase the speed until you can play them fairly fast.

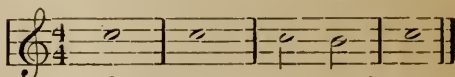
Guilmant's rule for playing repeated tones was: "Cut repeated tones in half." For example, the following passage



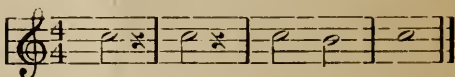
would be played like this:



Sometimes the repeated notes are so long in time value that it would not be practical to cut them in half. Such a passage

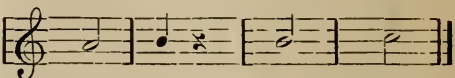
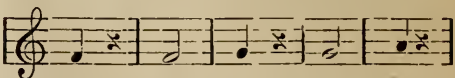
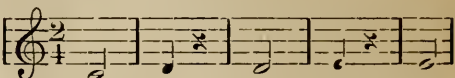


should be played like this:



The thing to be remembered is that the period of **silence** between the repeated tones must be long enough to make each tone stand out by itself.

The following exercise, if carefully practiced in all keys, will be found useful in developing ability in correct playing repeated notes:



Practice descending scale in same manner. Count two slowly and evenly to each measure. Let the quarter rest occur just when you say "two." In other words, hold the quarter note a full beat. You must be very exact and listen carefully if you would get the real good this exercise will do for you.

Get these two principles of organ technic well into your mind. Apply them in all your organ playing and see what wonderful results will soon come. Don't merely read this article. Think about these principles **Work them out!**

PARENTS' DEPARTMENT

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

WORK FOR SEPTEMBER

Study of The Ten Commandments

Ninth Commandment

Thou Shalt not Bear False Witness
Against Thy Neighbor.—Exodus 20:16.

Sunday, September 4

Uniform Fast Day lesson

Sunday, September 11

1. Relation of the Ninth Commandment to the Sixth, Seventh, and Eighth.

General Discussion.

When one takes into account the fact that the sixth, seventh, eighth and ninth commandments cover the entire field of civil and criminal law as included in the Sinai Code he can appreciate how brief and incomplete our study of these commands must be.

The most we can do is to locate the principal guide lines in the hope that these may serve as an index to our further study.

To keep the track in this work it is again and again necessary to review, relate and correlate by general surveys.

The sixth, seventh, eighth and ninth commands, the "Big Four" on conduct of man toward man, are as inseparable in study as they are in fact.

Thou shalt not destroy neither shalt thou defile the body; neither shalt thou great from nor lie about—each other.

All the civil and criminal code in a single sentence—no omissions.

This fact alone should drive home to us the magnitude—the scope—the immeasurable sweep of these four injunctions.

True, it is all said in a breath, and in a-b-c words; but, with a certainty that two and two make four, the boundary of human conduct is fixed.

It will be observed that each of these four "shalt nots" are corner posts of a great square, or better, arcs of a great circle.

"Thou shalt not murder"—thou shalt not cut short the functions of this life; neither shalt thou pervert nor abuse the human sources of that life.

The one command is a sublime sequence of the other.

The two chain off the limitations on the control over life and over the primary function of that life.

Each under an all-controlling aim were given by God and each within that aim reserved to Him.

He who cannot read from the "Shalt Not" against murder and against adultery more than a mere "Don't do it," is indeed poor and broken in spirit.

Each is a psalm of glory of life—a psalm of the sacredness of being—of becoming.

By these two injunctions life was dedicated to living and to the end that other lives might be.

It is here and it was there that the sword of the extreme penalty was raised against both destruction and abuse.

Again, what species of life destruction or what form of abuse of its primary powers is not inveighed against by these two commands? Can you confine the order against murder to some form, rate or style of killing any more than you can exclude the order against adultery from any part of the entire field of sexual lust?

No, the saving grace of it all is that at Sinai there were neither provision nor reservations. The thing referred to was called by its plain every day first name and the thing meant was the whole family of things to which that name applied.

This same discussion applies to the Eighth and Ninth Commandments. Lying is generally recognized as the handmaid of thieving. The former almost universally appears as the active agent for the latter, except as we have observed in cases where stealing is done in the crude old-fashioned way as by stealth or force.

So much is the "lie" the mere means to the end, that is, the means of carrying on the theft, that it might not have been raised to the dignity of a major or principal offense had it not been for its connection with the theft of reputation.

Here the lie not merely aids in procuring, here the lie destroys. Here the use of the lie is the use of a deadly weapon. Here lying is in and of itself a murderous thing.

And so the fourth of the great four square dead lines for human conduct is drawn. Along that line is written "Thou

shalt not bear false witness against thy neighbor" and he who crosses, crosses at her peril. For on his coat of arms shall be inscribed "slanderer" and in his company shall he find also murderers, adulterers and thieves.

Questionnaire.

1. Show in what way the seventh command is a sequence of the sixth.
2. How would you justify the imposing of the death penalty in cases of adultery?
3. Is there any relation, other than in degree, between a partial extinction of life and a total extinction of that life, each act being voluntary?
4. Did the injunction against murder aim at anything less than an abrupt total extinction of life?
5. Apply the principle involved in the Savior's definition of adultery to murder.
6. What other evidence have we that these two injunctions were intended to reach all voluntary destruction of life and all voluntary defilement of the class indicated?
7. What is the moral distinction between administering slow poison and a quick poison?
8. Explain why in the decalogue we have no defined and differently punishable degrees of murder—adultery—stealing—lying.
9. What has the defining of degrees of crime—and defenses for crimes or acts which on the face are crimes in man made law led to?
10. Why are man-devised punishments both in degree and kind misfits?
11. How can we say the ten commandments are complete when lying other than slanderous lying is not mentioned?

Sunday, September 18

"Thou shalt not bear false witness," etc.

I. Lies Classified or Indexed.

1. Lies of Diversion.
2. Lies of Vanity.
3. Lies of Hypocrisy.
4. Lies of Theft.
5. Murderous Lies, or False Witness Against Neighbor

General Discussion.

The class of lies which approach nearest the point of neutral lying (if such point there be) is the lie for diversion. To this group belongs the product of

the professional story teller or writer of fiction. In fact, all the returns from that field where constructive imagining plys its art to entertain (and maybe sometime instruct) with little or no other motive than to please and to profit by visualizing the whirl of persons and things by fictionizing realities.

Next in degree is the lie for vanity's sake. The which to mention is to describe. The lie almost uncommonly common. The little self-boast narrative done in colors. Just a little false appraisal that fools few people more than it does the appraiser. Just a more or less push up of self without any push down of the other fellow. Just self-vanity done in fiction.

Moving up in degree the lie of hypocrisy may point many ways. But its identification mark is that it wears a borrowed self. In its worst and yet in its most common form it borrows a better self and pawns its own self with obscurity. Yet so long as it just borrows from the impersonal and shows not another naked or with raiment soiled, it is but plain hypocrisy and does not double the offense by false proclaim of neighbor.

Next in the index we list lies to secure by theft. Lies as a means to the returns from stealing. As to whether in degree such lies lead or follow lies of hypocrisy we are not concerned, as the kernel of dispute would be in the degree within the class. Some lies of hypocrisy exceed in gravity some lies for theft and vice versa. However, this great grand division of lies we pass here without added comment as it has already been considered as the offending conflict of the eighth commandment.

Questionnaire.

1. What are the factors which make "lies of diversion" least harmful?
2. As you get down to fine distinctions between what is true and what is not true are you not unveiling unprofitable difficulties?
3. Why should lying turn rather on motive and result than on content or character.
4. What are the dangers in indulging in self-praise lying. Or, wherein lies the evil?
5. When is the "lie of vanity" a "lie of hypocrisy"?
6. Mention the chief evils of hypocrisy.
7. Does the Pharisee survive? Illustrate.
8. On what basis are lies of theft and lies of hypocrisy comparable?

Sunday, September 25

"Thout shalt not bear false witness,"
etc.

I. Lies Classified or Indexed.

5. Murderous Lies, or False Witness
against Neighbor.

General Discussion.

There is no mistaking slander as a major offense. Its place in the Code of Codes decrees it as such and its murderous effects everywhere sustain that decree.

Yet no way to crime is so easy no road so seemingly smooth and inviting as the one that leads to the slander of a good name.

It is sentimentally hard to hack the body but sentimentally easy to hack the reputation.

Here it is that man seems to move up near to the brute. He draws back from the flow of blood as it pours from the fresh wound. Yet, he chuckles as he notes the result of his murderous cut in to the very heart of his helpless victim's honor, and stabs again just to heighten the resulting display.

Unbelievable as it may be in this parallel, his conscience seems to respond only to an appeal through his dumb brute sense.

And so slander of name—one of the most damning of sins—one of the "Big Four Crimes"—is no longer the sole fruitage of plots for advantage or revenge—it is a mere jab in passing—just an incidental fling as we jog along.

The one answering explanation seems to be that it is so easy, it becomes inviting; so welcome, there's no fear of censure; so removed, the victim cannot strike back.

And therein the indictment lies—not only against the slanderer but against his group—and that group includes you and me.

We are accessories after the fact, if not before the fact—probably both. We aid and abet by the jealous attention with which we listen or read and we sustain either by our silence or our applause.

Questionnaire.

1. Distinguish between slanderous lying and lying generally.

2. Explain or account for the fact that this, the extreme degree of lying, is accompanied by extreme cowardice. Or, why does the commission of this crime involve little or no courage?

3. How do you account for the excessive frequency in the violation of this commandment?

4. Is the lack of alarm about or concern in this crime of slander due to the commonness of it?

5. Has the freedom attending the commission of this offense lessened the resulting injury?

6. Explain in what way every individual or adult citizen in the community is indictable for slander.

7. Does the absence of the so-called criminal intent mitigate the offense?

8. How would you classify the corner gossip; the club gossip; the carrier of the latest out and the busy dispensers ad infinitum?

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

First Year—Ancient Apostles

LESSONS FOR OCTOBER

First Sunday, October 2, 1921

Uniform Fast Day lesson

Subject: Why do I believe that I enjoyed a pre-existence and that my parents are a gift of God to me? (See Supts. Dept.)

Second Sunday, October 9, 1921

Lesson 29. Paul Begins his Second Missionary Journey

Text: Acts 15:36-41; 16.

Aim: Devotion to the Gospel brings inspiration from God, and leads others to obey the Truth.

I. Paul and Barnabas agree to separate.

1. Their disagreement over John Mark.
2. Paul chooses Silas.
 - a. Barnabas chooses John Mark.
3. Their different routes.
 - a. Barnabas to visit churches on islands.
 - b. Paul to visit churches on mainland.
- II. In Syria and Cilicia.
 1. At Tarsus, his old home.
 2. At Derbe.
 3. At Lystra and Iconium.
 - a. The call and ordination of Timothy.
 4. At Antioch in Pisidia.
- III. In the province of Galatia.
 1. His sickness.
 - a. Affectionately cared for.
 - b. Results.
- IV. At Troas.
 1. A new companion.
 2. Paul's vision.

Note: Timothy. "The hints we have of Timothy give us the idea of almost a perfect character. He seems to have been shy and timid but this did not conceal his virtues from those who knew him in Lystra and Iconium. In a youth of sixteen or seventeen, when he probably became a Christian, they saw a model for young and old.

He was still a young man when Paul revisited his home. The apostle saw his loving spirit, his faithfulness to duty, the courage blending with his modesty, his fitness to be a companion and helper. We do not wonder that it is said: "Him would Paul have to go with him."—Weed.
- IV. The conversion of the jailor.
 1. His fear and threatened suicide.
 2. "What shall I do to be saved?"
 - a. Answer.
 3. He administered to the needs of the elders.
- V. Paul and Silas released.

Application: Define Gospel—what does it mean to children?

Fourth Sunday, October 23, 1921

Lesson 31. At Thessalonica and Berea

Reference: Acts 17:1-15.

Aim: To defend God and the truth in the face of opposition and persecution is a sure manifestation of sincerity and greatness.

- I. Courage to do right.
 1. Influence of the Crowd.
 2. The Prophet Joseph.
- II Thessalonica.
 1. How named.
 2. Name modified.
 3. One of the centers of war.
 4. The Missionaries work in Thessalonica.
 - a. With Jason.
 - a. Daily labor.
 - c. Persecution
 - d. Escape.
- III. At Berea.
 1. Many converted.
 2. Silas and Timothy remain.
 3. Paul escapes.

Note: "The Church in Thessalonica became noted for its faithfulness, love and liberality. It was known as the model Church in Macedonia and Achaia. There were many women in it. They learned what Christianity can do for woman. We must remember that in those days and those countries woman was not treated as she is now in Christian countries."—Weed.

Third Sunday, October 16, 1921

Lesson 30. At Philippi

Text: Acts 16:12-40.

Aim: The Gospel brings happiness to everyone who accepts it.

- I. Meeting by the riverside.
 1. Kind of meetings.
 2. Who attended.
 3. Lydia; her conversion.
- II. The damsel possessed by evil spirits.
 1. Used for gain by her masters.
 2. Her testimony in madness.
 3. Rebuked by Paul.
 - a. Effect upon her masters.
- III. Paul and Silas imprisoned.
 1. Accused before the rulers.
 - a. Nature of accusation.
 2. Condemned without a trial.
 3. Scourged and imprisoned.
 4. Their happiness in suffering.
 - a. How expressed.
 - b. Effect.

Fifth Sunday, October 30, 1921

Lesson 32. At Athens

Reference: Acts 17:16-34; 18:1-17.

Aim: False ideas blind men's minds to the truth. True friendship and the inspiration of the Lord are among life's greatest blessings.

- I. The only Christian in Athens.
 1. Paul's loneliness.
- II. What he saw.
 1. Statues and Deities.
 - a. Of great men.
 - b. Of deified heroes.



THE HOLY FAMILY

The Holy Family

(Suggestions for Picture Study, by J. Leo Fairbanks)

What title would you give this picture? Who is the little boy with his arms around the sheep's neck? Who is the man paying attention to the child in arms? Have you seen in other sacred pictures types of women like the mother? Is the Christ Child interested in his family, or something else?

This picture, like many others, painted at about the same time, shows the divinity of family ties, the sacredness of the marriage covenant, and the blessedness of children. The artists represented the beauty and happiness of such relationships while the Church was teaching celibacy and the doctrine that children are conceived in sin and need early baptisms, etc.

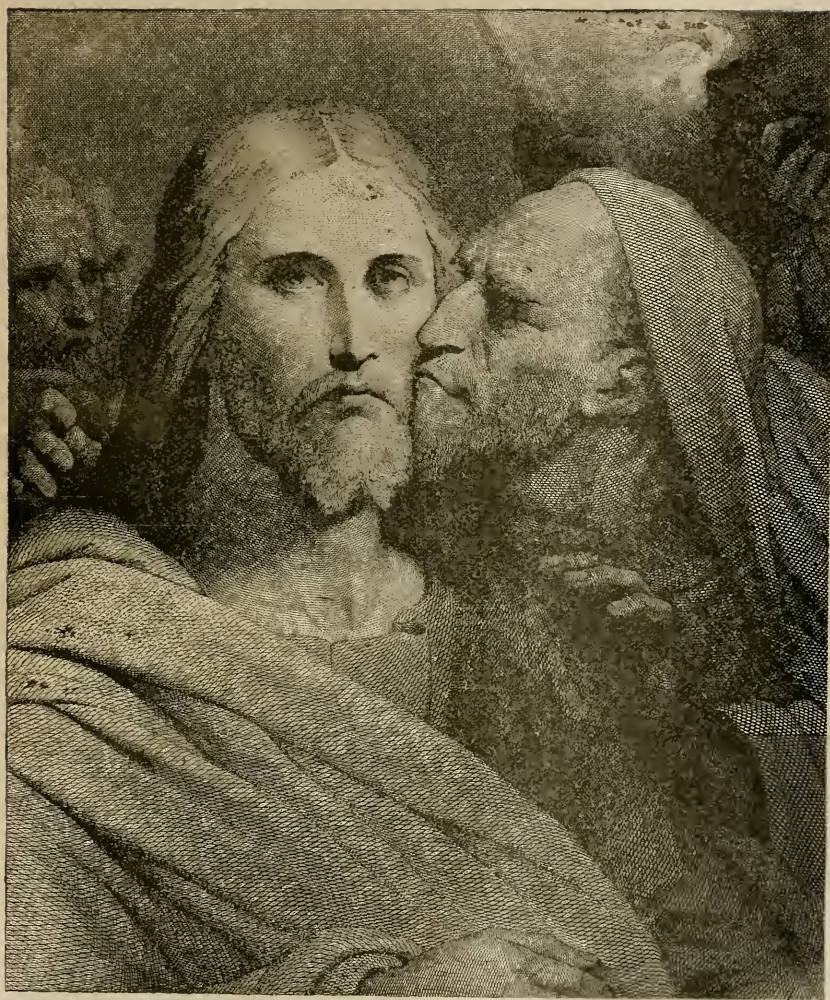
Here we have portrayed a Holy Family, indeed.

From each corner a succession of lines or objects make a slightly curving line that leads up to the principal personage.

The setting is typical of the middle Italian landscape.

The cupids in the upper corner are no doubt introduced to lend a sort of divinity to the group, and was no doubt employed instead of the halo as it appears in many later pictures.

The dark colors are characteristic of the age in which the picture was painted and give strong relief as well as contrast to the light figures.



THE KISS OF JUDAS

The Kiss of Judas

(Suggestions for Picture Study, by J. Leo Fairbanks)

The author of this picture, Ary Scheffer, is a Dutch artist of the nineteenth century. After long residence in France he became a naturalized Frenchman. He is well known for his religious subjects and was especially encouraged by the Catholic church.

In this picture there is an evident intention of contrasting one of the basest with the very noblest human face. How successful the artist was is a point each one must decide for himself.

Study the features of each of the principal figures and note the difference. Every detail of Judas' face is sharp, angular and hard. Christ's features are regular, smooth and almost woman-like.

From what source does the light come? (Note how dark and deep the shadows are.)

Does the torch in the upper right hand corner suggest anything to you?

What does the hand above Judas' head suggest?

If you will note Judas' hands do not touch his Master. What significance do you attach to this?

Does the glance and curved lip of Judas show sincerity or the opposite? Is it a real kiss?

- c. To fame—modesty, etc.
- d. "To unknown God."

III. In the market place.

- 1. A common meeting place.
- 2. Paul's missionary work.
- 3. Interest awakened.

IV. On Mars' Hill.

- 1. Why so called.
- 2. Paul and the philosophers.
- 3. Paul's great address.
- 4. Paul's discouragement.

V. Result of Paul's visit.

- 1. Conversions.

VI. At Corinth—close of second mission.

- 1. Alone in Corinth.
- 2. Aquila and Priscilla.
- 3. In the synagogue.
- 4. Jews reject truth.
- 5. Crispus converted.
- 6. Comfort and protection.

Note 1: "The Agora, or market place of the city, was a square, surrounded by temples and shaded porticos and shops and booths, for the sale of goods and slaves, and parchments on which was written what is now printed. Some came to trade, others to hear the news. Some discussed philosophy, others religion but not Christianity. We can think of Paul as going to the Agora, joining one group and then another in the porticos or under the plane trees and talking to them of Jesus and the resurrection."—Weed.

Note 2: Corinth was noted for its games. Every year people came from all parts of Greece to witness them. They were held in a beautifully arranged race-course called the Stadium. There young men, active, strong, graceful and swift, contended in race and boxing-matches for the prize of a crown made of pine. There were also theatre shows and wild beast fights. Paul often compared things in the Christian life to these shows and games.

"It was a city of drunkards and dishonest men and those whose deeds shocked the pure mind of the Apostle. When good people in other places heard the name of Corinth, they thought most of its wickedness. This is the city to which he said he came 'in weakness and in fear and in much trembling.'—Weed.

Advanced Theological

First Sunday, October 2, 1921

Usual Fast Day exercises

Subject: Why do I believe that I enjoyed a pre-existence and that my parents are a gift of God to me? See Supts. Dept.)

Sunday Sunday, October 9, 1921

Christianity

- I. In Palestine.
- II. Among the Nephites.
- III. The Apostasy.
- IV. The Restoration.

Note: The teacher will outline these subjects so as to cover them all in one lesson, remembering the central theme.

Third Sunday, October 16, 1921

Mormonism

- I. The name first applied in derision. (Not yet accepted officially.)
- II. The Gospel of Christ.
- III. What Mormonism teaches.
- IV. What it means to me.
- V. An unsalaried ministry.

Fourth Sunday, October 23, 1921

The Auxiliary Associations

- I. What are they.
- II. What are their purposes.
- III. Who may belong to them.
- IV. What ones have aided you.
- V. Illustrate how our way be aided by belonging to it.

Fifth Sunday, October 30, 1921

The Priesthood

- I. The Melchizedek Priesthood.
 - a. High Priest.
 - b. Seventy.
 - c. Elder.
- II. The Aaronic Priesthood.
 - a. Priest.
 - b. Teacher.
 - c. Deacon.
- III. The difference between Priesthood organizations and the auxiliary organizations and their relationship to the Church.

SECOND INTERMEDIATE DEPARTMENT

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

First Year—Church History

LESSONS FOR OCTOBER

First Sunday October 2, 1921

Uniform Fast Day Lesson

Subject: Why do I believe that I enjoyed a pre-existence and that my parents are a gift of God to me? (See Supts. Dept.)

Second Sunday, October 9th, 1921

Lesson 30

Pupils will find their text in "A Young Folk's History of the Church," Chapter 30. Teachers' reference: "One Hundred Years of Mormonism," pp. 450-461.

In considering the early life of the Pioneers in the valley, point out the conditions of the Great Salt Lake valley at the time of the arrival of the Pioneers and how it appeared to them. Discuss the choosing of the Temple site and the words of President Brigham Young. Explain now irrigation was introduced. Discuss the purpose for which forts were built. Picture the scene of the first winter, the homes, food conditions, clothing, etc. See the Pioneers at work in the early spring, clearing the grounds, planting, etc. Imagine their feelings at the coming of the crickets. (See "One Hundred Years of Mormonism," pages 454, 455.) Emphasize particularly the manifestation of God's goodness in sending the gulls. Mention the Seagull Monument on the Temple grounds, erected in memory of this event. Also the monument of stone piled up by the Israelites in commemoration of God's goodness to them during their travels in the wilderness.

Point out the hardships endured by the Pioneers in the winter of 1848-49, and the prediction of President Heber C. Kimball and its fulfillment. (See "One Hundred Years of Mormonism," page 456.)

Third Sunday, October 16, 1921

Lesson 31

Pupils' Text: "A Young Folks' History of the Church," Chapter 31.

Discuss the development of the city and adjoining counties.

1. The laying out of Salt Lake City.

2. Exploring parties seek other locations.

3. Other settlements.

(See "One Hundred Years of Mormonism," pages 457, 458.)

Point out the troubles the new settlers had with the Indians in Utah County. Explain again President Brigham Young's policy in dealing with the Indians. Consider the organization of Utah Territory and the loyalty of the Pioneers in applying for admittance into the Union.

Note: From 1847 to 1849 the Pioneers had been under ecclesiastical control. The inhabitants at this time were members of the Church with the exception of a few friends who came with the Pioneers. Difficulties were settled in the Bishop's court or the High Council or by the First Presidency. When the gold fields opened in California many people traveled through the State and it was considered advisable to separate civic from religious affairs. Heretofore there had been no distinction made between the temporal and the spiritual jurisdiction of the authorities.

Look up the meaning of the word "Deseret." (See dictionary of the Book of Mormon.)

Point out the spiritual growth of the Church. ("One Hundred Years of Mormonism," pages 459 to 460.) Mention the famine and the hardships endured by the Pioneers during the winter of 1855 to 1856 and the counsel of President Brigham Young to build and fill granaries for the time of famine. Discuss the handcart companies of 1856 and the sufferings endured by them. Imagine their feelings at the arrival of the brethren from the valley with food and bedding supplies. ("One Hundred Years of Mormonism," pages 442 to 445.)

Fourth Sunday, October 23, 1921

Lesson 32. "One Hundred Years of Mormonism," Chapter 32

This lesson calls for considerable reflection on the part of the teachers as to how best to prepare the various phases. In addition to the pupils' text, Chapter 32, "A Young Folks' History of the

Church," read "One Hundred Years of Mormonism," pages 462 to 468.

Point out the character of the territorial officials and consider the unjust charges made by Judge Drummond against the Pioneers. ("One Hundred Years of Mormonism," pages 463 to 465.) See the Pioneers at the 24th of July celebration. Imagine their surprise at the arrival of the four dusty travelers. Considerable emphasis should be given to President Brigham Young's reply and his reflections of the past.

1. We have transgressed no laws.
2. Experiences in Missouri and Illinois.
3. Committees should have been sent to investigate.
4. Warning the troops in the valley. ("One Hundred Years of Mormonism," pages 467 and 468.)

Consider the organization of Johnston's army and journey to Utah. First winter in the mountains. Discuss the preparation made by the Pioneers to stop the invaders.

Note: Pupils should know the true condition relative to the opposition of the Saints to Johnston's Army entering the valley. President Brigham Young's hopes in annoying the army was to delay it so that the officials at Washington could obtain correct information and that a peaceful settlement would be brought about. President Young was Governor of this State and had not been consulted regarding the charges made against the Pioneers.

Fifth Sunday, October 30, 1921

Lesson 33

Pupils' Text: "A Young Folks' History of the Church," Chapter 33. Teachers' reference: "One Hundred Years of Mormonism," pages 469 to 472.

Discuss the mission of Colonel Kane: First, his acquaintance with the Latter-day Saints and his attitude toward them; Second, his offer of services to the Government to settle difficulties; Third, arrival in Salt Lake and how received by people; Fourth, his visit to camps of army and conversations with Governor Cummings and General Johnston. Consider the reasons why General Johnston was opposed to Governor Cummings entering the valley and being installed as Governor without the assistance of the army.

Point out the reception given to Governor Cummings by the "Mormons" and the true condition of the government records, etc. Have the pupils give their reasons for the movement southward by

the Saints. Explain how the Pioneers were benefited by the stay of the army at Camp Floyd. Mention the love, confidence and respect the "Mormons" had for Colonel Kane. He was a true friend of the "Mormon" people and appreciated their work and feelings and the reason for their coming west. Colonel Kane, in thanking Elder Staines, where he stayed for his hospitality, said, "My dear friend, I was once treated so kindly at Winter Quarters that I am sensitive of its memories. I knew you to be a good people then, but I had heard so many hard things about you since, that I thought I would like to convince myself whether or not the people possessed the same feeling and hospitality which I once found in them; and thus, my friend, I have proved that the "Mormons" will treat the stranger in Salt Lake City as they once did Thomas L. Kane at Winter Quarters."

Third Year—"What it Means to be a 'Mormon' "

LESSONS FOR OCTOBER

First Sunday, October 2, 1921

Uniform Fast Day lesson

Subject: Why do I believe that I enjoyed a pre-existence and that my parents are a gift of God to me? (See Supts. Dept.)

Second Sunday, October 9, 1921

Subject: Honesty.

Text: Chapter 28.

Let members of the class read the following scripture passages:

Doc. and Cov. 136:25; 19:35; 42:54; 51:11; 64:27; 136:26.

What is the difference between legal honesty and moral honesty?

Develop the necessity of scrupulously fulfilling verbal contracts as well as written contracts.

Get the opinion of the class members as to whether or not we are maintaining the reputation for honesty which the Pioneers and other Saints enjoyed, in the earlier history of our Church. If you have the book "Fundamentals of Prosperity," by Roger W. Babson, read the chapter on "Honesty or Steel Doors."

You and the class members may be able to relate many instances where honesty has succeeded and brought contentment, while dishonesty has brought sorrow and pain.

Simon Lake, inventor and engineer writes in "Touchstones of Success:"

"First: Any man to succeed must be honest, not only with the public but with himself: he might succeed in deceiving the public for a time but he can't deceive himself and unless he is willing to admit his own mistakes and to attempt to correct them when he makes them, (and who does not make mistakes?) he cannot reach the full measure of success. He might make money; some of the greatest failures in history have done that, but unless he had made it honestly his conscience is apt to trouble him sometimes in life, and no man is successful unless he has the feeling within his heart that what he has accomplished in life has been done without wrong to any other man."

Third Sunday, October 16, 1921

Subject: Truth.

Text: Chapter 29.

Have some member of the class come prepared to tell the story of "Little Scotch Granite."

Ask the boys and girls to come to the class prepared to relate a good story of truthfulness.

History has many characters whose truthfulness stands out as a guiding star and an incentive to our young people to cultivate that attribute.

Let the class learn what the Lord says about truthfulness: See Eph. 4:25; Zech. 8:16; Doc. and Cov. 18:21; 93:24, 26; 84:45; 12:18; Prov. 19:5; Rev. 21:8.

Fourth Sunday, October 23, 1921

Subject: Cheerfulness.

Text: Chapter 30.

In what way are life and its associations like a mirror?

What is cheerfulness? How can it be cultivated?

Let the class read the 23rd Psalm.

What reasons have the Latter-day Saints for being cheerful?

Have the pupils enumerate the many blessings we enjoy, both temporal and spiritual that are not enjoyed by others.

The current news items will furnish many illustrations.

Fifth Sunday, October 30, 1921

Subject: Work.

Text: Chapter 31.

Be sure that your class studies the text. Refer them to the numerous passages in the scripture that show that work, too, is necessary to gain salvation.

Nothing worth while is accomplished without work. Why is it that the people who work get more joy out of life than those who live in ease?

Read what Roger W. Babson says in his book, "Fundamentals of Prosperity:"

"The reason is that these men have a combination of the two traits already mentioned and a third added thereto: namely, the habit of work. They have inherited a certain rugged integrity from their mothers and a gift of vision from their fathers which, when combined with the habit of work forced upon them by their family's meager income—means power. Integrity is a dry seed until put in the ground of faith and allowed to grow. But faith with works is prosperity. A man may be honest and wonder why he does not get ahead. A man may have vision and still remain only a dreamer; but when integrity and vision are combined with hard work, the man prospers. It is the same with classes and nations. It has been said that genius is the author of invention. Statistics do not support this statement. The facts show that industry is the mother of invention. Struggle, sacrifice and burning midnight oil have produced the cotton gin, the sewing machine, the printing press, the steam engine, the electric motor, the telephone, the incandescent lamp and the other great inventions of civilization."

Ask the class to bring the names of men who have become prominent through hard work. They will be able to find many interesting stories from the lives of successful men, not only among the Church leaders, but among the men who have accomplished the greatest things in the industrial, financial and business world.

An Every-day Virtue

There is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor.—Young People's Paper.

FIRST INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

First Year—Book of Mormon

LESSONS FOR OCTOBER

First Sunday, October 2, 1921

Uniform Fast Day lesson

Subject: Why do I believe that I enjoyed a pre-existence and that my parents are a gift of God to me? (See Supts. Dept.)

Second Sunday, October 9, 1921

Lesson 30. How the Nephites Learned About the Birth of Christ

1. The Signs of Messiah's Birth.
 - a. Terrible threat of the unbelievers.
 - b. Nephi's fervent appeal to the Lord.
 - c. The promised signs appear.
 - d. Rejoicing of the faithful.
 - e. Dismay of the unbelievers.
2. Attempts to discredit the Law of Moses.
 - a. Nephi's effectual missionary work.
3. Growth of the Gadianton Robbers.
 - a. Joined by both Nephites and Lamanites.

Aim: The promises of the Lord never fail.

Illustration: The Prophet Joseph Smith's prayer in Liberty Jail. The prayers of Wilford Woodruff and other Church leaders.

Application: Teach the children the value of prayer, and what a power for good it may become in their lives.

Text: III Nephl 1.

(Note.—Lead members of the class to tell about the signs that were given to the Shepherds, and to the wise men, on the Eastern continent, concerning the birth of the Savior.)

1. **What the Lord Told Lehi.**—The Lord told Lehi that 600 years from the time he left Jerusalem, Christ, the Savior, would be born. Lehi told this to his family; they in turn told others, and in the course of time thousands of people had heard the news.

1. **Prophecy of Samuel the Lamanite.**—The birth of Christ was foretold by all the prophets. Samuel the Lamanite, who was sent by the Lord to preach repentance to the Nephites, told them the time

was near at hand when the Son of God would come into the world. He said that at the time of the Savior's birth there would be a day and a night and a day during which there would not be any darkness, and that a new star would appear.

1. **What the Unbelievers Did.**—Near the time of the Savior's birth, a large number of men, who did not believe what the prophets had said, joined together. They named a certain day, and said that if the signs foretold by Samuel the Lamanite did not appear that day all the believers would be put to death.

1. **How Nephi's Prayer was Answered.**—When Nephi, the son of Nephi and grandson of Helaman, heard what the wicked men had threatened to do, he went away to a retired place and spent a whole day in prayer. Toward the close of the day his prayer was answered. He heard a voice from heaven saying: "Lift up your head and be of good cheer; this night the signs will be given and on the morrow I will come in to the world."

1. **Words of the Prophets Fulfilled.**—That evening the sun went down as usual, but, to the astonishment of the unbelievers, there was no darkness. The next morning the sun rose in his glory. That was the day in which Christ was born in Bethlehem of Judea. In the evening a new star appeared in the heavens.

1. **Many Unbelievers Converted.**—When the wicked and unbelieving people saw the signs they began to tremble with fear and fell on the ground as if they were dead. Many of them sincerely repented and were baptized. Then the Lord gave them His Holy Spirit, and they had great joy.

Third Sunday, October 16, 1921

Lesson 31. Christ Appears to the Nephites

1. Evidences of Destruction at the Death of the Savior.
 - a. The Nephite Temple preserved.
2. Appearance of Jesus to the Nephites.
 - a. The Father's Introduction.
 - b. The voice—Its penetrating character.
 - c. The multitude fall to the earth.
 - d. One by one they place their hands in His side.

- e. They cry "Hosanna," and worship Him.
3. Jesus gives instructions to the Nephites.
 - a. Nephi given power to baptize the people.
 - b. Cautions the people concerning disputing and contentions.
 - c. They must respect, and become as a child, to inherit the Kingdom of God.

Aim: Christ the Author of Salvation to all mankind—one Lord, one Faith, one Baptism.

Illustration: The glorious appearance of the Father and Son to Joseph Smith.

Application: Teach the children concerning the ordinance of Baptism, the correct pattern of which is given in this lesson.

Text: III Nephi 11.

1. What Jesus Said to His Disciples.

—One day when Jesus was teaching His disciples on the Eastern continent, he said to them: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jesus did not tell His disciples who the "other sheep" were. They thought He referred to the Gentiles, but He did not. Today you will hear about the "other sheep" of whom the Savior spoke.

1. What Happened in this Country at the Time of the Crucifixion of Christ.—One time a large company of Nephites were gathered together at the temple in Bountiful. They were talking about the terrible things that had happened a short time before—the land had been in darkness for three days. There had been terrible earthquakes, cities had sunk in the sea, others had been destroyed by fire, and others were buried beneath mountains. And, besides all this, thousands of human lives had perished.

1. Christ Appears to the Nephites.—While the people were talking one with another, they suddenly heard a voice speaking to them out of heaven. It was neither a loud nor a harsh voice. It was soft and tender, yet it pierced their souls and caused their hearts to burn. Three times they heard the voice. At first they did not understand what was said; but the third time the voice spoke the people heard these words: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name; hear ye him."

2. Just then the people saw a man descending from heaven. He was clothed in

a robe of spotless white. He came down and stood in the midst of the assembly. The people thought they were looking on the face of an angel, when, to their surprise the Heavenly Visitor stretched forth His hand, saying: "Behold, I am Jesus Christ, who the prophets said would come into the world. I have done the will of my Father in all things, and by so doing have brought glory to Him."

3. The people were so overcome that they sank down on the ground. Jesus looked upon them with pity. Then He said: "Arise and come to me, that you may put your hands into my side, and also feel the prints of the nails in my hands and feet."

4. All the people went forward and did as the Lord told them. Then they fell down at the feet of Jesus and worshiped Him.

Fourth Sunday, October 23, 1921

Lesson 32. Christ's Ministry Among The Nephites

Truth to be taught: Rich blessings await us—even the ministrations of angels and the inspiration of the Holy Spirit, if we listen to the counsels of Prophets and Apostles.

Point of contact: What has it profited you in listening to the counsels of your earthly father and mother? Through whom does our Heavenly Father speak when He gives us counsel? In what way is He our Father?

1. Wonderful scenes at the temple in the land Bountiful.
 - a. Appearance of the Savior and His words unto the people.
2. Compare His teachings and His works among the sick with His labors among the people on the old continent.
3. Little children are brought to Him for a blessing.
 - a. Encircled with fire.

Illustration: Why are little children blessed in Fast Meetings? What help is a blessing from the Lord through the Priesthood? At what age should children be blessed? Tell of instances of blessings where the counsels of the Prophet have been followed.

Application: What manner of life should a child live to have the guidance of the Holy Spirit? When a child attends meeting and hears the Prophet speak what should be the duty of the child? Where can a child read or study regarding words or lives of Prophets? Let children discuss with parents this all important subject.

Review of next Sunday's lesson.

Text: III Nephi 11, 17.

(Note:—Lead the pupils to tell about some of the things which Jesus did among the people on the Eastern continent.)

1. Christ Chooses Twelve Disciples.—

From among the Nephites Christ chose twelve men, to be His special witnesses. They were called the Twelve Disciples. He told the people He would bless them if they would listen to and obey the teachings of these men. He said: "I have given these Twelve Disciples authority to baptize you with water; and after you are baptized with water I will baptize you with the Holy Spirit."

1. The Sick and Afflicted Healed.—

Jesus taught the Nephites the same glorious truths He had taught the Jews in the land of Palestine. Then He said to them: "Now, go back to your homes and think over the things which I have taught you, and ask the Heavenly Father, in my name, to help you to understand them. And prepare your minds for things which I will tell you when I come to you tomorrow."

2. But the people did not want to go to their homes, neither did they want Jesus to leave them. They were all weeping, and as the Savior looked on them His heart was filled with pity. He said: "Have you any sick among you, any who are lame, or blind, or deaf, or that are afflicted in any manner? If you have, bring them to me and I will heal them."

3. All the sick and afflicted were brought to Jesus, and He, by the power of God that was in Him, healed every one of them. Then all the people bowed down before the Lord and worshiped Him. As many as could get up to Him knelt down and kissed His feet and bathed them with their tears.

1. Jesus Blesses Little Children.—Jesus told the Nephites to bring their little children to Him. The little ones were brought and placed in a circle, with the Savior in the midst of them. Then Jesus prayed to His Father in behalf of the people. When He had finished His prayer He arose, and the people saw that He was weeping. Then He took the little children one by one and blessed them. He said to the people: "Look at your little ones." And as they looked they saw angels coming down out of heaven, in the midst of fire, and the heavenly messengers surrounded the little children and ministered unto them.

Fifth Sunday, October 30, 1921

Review

Third Year—Life of Christ

LESSONS FOR OCTOBER

[Suggestions by George M. Cannon]

First Sunday, October 2, 1921

Uniform Fast Day lesson

Subject: Why do I believe that I enjoyed a pre-existence and that my parents are a gift of God to me? (See Supts. Dept.)

Second Sunday, October 9, 1921

Lesson 28

Chapter 55. Bartimaeus (pronounced Bar-ti-maeus)

Read Mark 10:46-52.

Chapter 56. The Feast at Bethany

Read Matt. 26:-6-13; John 12:1-12; Mark 14:3-9.

In the description given in John, above referred to, we have the biblical account corresponding most nearly to that in our text book. The other references are given, however, in order that the teachers may read and compare accounts in the Bible.

For the account of the woman who had been a sinner and washed the feet of the Savior, read Luke 7:36-50.

Third Sunday, October 16, 1921

Lesson 29

Chapter 57. The First Palm Sunday

Chapter 58. The Children's Hosannas

For descriptions of the Savior's triumphal entry into Jerusalem read Matt. 21:1-19; Mark 11:1-11; Luke 19:29:37 and John 12:12-15. The Children's Hosannas are also described in the reference in Matthew above given.

Fourth Sunday, October 23, 1921

Lesson 30

Chapter 59. Farewell to the Temple— The Traitor and the Rulers

Chapter 60. The Upper Room

Teachers should read carefully the Scriptural references to the events treated in these two chapters of our text book. See Matt. 21:23-46; also Matt. 23:

37-39. Mark 12:38-44; Mark 14:16-25.

Luke 22:1-30.

John 13:1-30.

Have the pupils memorize the blessing on the bread and the blessing on the water as used in the Sacrament of the Lord's Supper. (See Doctrine and Covenants.)

Fifth Sunday, October 30, 1921

Lesson 31

Chapter 61. Parting Words.

Read in the Bible: John 13:30-38; and John, chapter 14, 15, 16 and 17. Many of the verses of these chapters are of great beauty and can with much profit be memorized by the pupils. Teachers may well assign certain of these verses to various pupils of the class.

Chapter 62. Gethsemane.

Bible References: John 18:1-14; Luke 22:31-53; Mark 14:26-50; Matt. 26:30-56.

PRIMARY DEPARTMENT

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

LESSONS FOR OCTOBER

[Suggestions by Florence S. Horne]

First Sunday, October 2, 1921

Since we have now completed the Lessons on the Old Testament and are about to begin the second division of the Two Years Primary Course—The Life of Christ—we feel that it will be well worth while for the children to learn something of the book from which their lessons are being taken.

Through their stories from the Old Testament they should have learned to love the Bible. They should know now that they are about to take up the second division of it which deals with historical events occurring several thousand years later in the world's history, and devoted largely to the most wonderful man who ever lived—Jesus Christ. They should be told that "testament" means a record of events, or history, and that this history is told largely in story form making it interesting for people of all ages. It is written in ancient form which makes it necessary for the teachers to tell the stories now, but when the pupils are a little older they will be able to read them for themselves. The children should be shown a Bible and taught to locate the Old and the New Testament in it, and to tell in which section they can find their lessons.

By giving such a lesson we hope to create a different attitude toward the Bible. At present, most boys and girls in their "teens" shun the book, looking up-

on it as either something unintelligible to them or as something in which they are ashamed to be interested.

The writer recently had occasion to be working with some Latter-day Saint boys and girls of this age, who, it is presumed, had attended Sunday School with an average regularity. In most cases they had no knowledge of the construction of the Bible as to its sections, books, etc., or did not know how to locate anything in the book.

Since there are five Sundays in October, we suggest that the time of the class period on the first Sunday in the month be divided between the Fast Day Lesson and a lesson on the Bible as outlined below.

(a) Uniform Fast Day Lesson.

Song: "Oh, I Had Such a Pretty Dream," in Deseret Sunday School Songs, page 184.

General Theme: Why do I believe that I enjoyed a pre-existence and my parents are gifts of God to me?

While children of primary grade age may not be able to give a reason why they believe their spirits lived before they were born to their earthly parents, they have such implicit faith in their teachers that they will accept any reason given by the teacher as true for her belief in that important fact. We suggest, then, that the teacher briefly relate the story of our Father and Mother in heaven—the parents of our spirits—the joy we had there with them, and how, when it was decided to organize an earth to which we could go and receive a body, we sang for joy. As the

children will believe what you tell them, use care in its preparation. Read the suggestions given in the Superintendents' department in this issue and adapt them to your class. Then draw from them through questions, statements as to their birth on earth, lead them to recognize that this was God's promise to them of an earth-life fulfilled, and that our parents are gifts of God to us. Let the children tell of their love for father and mother and impress upon them that they should "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

(b) The Bible.

I. A record of an ancient people on this earth.

- a. Written in an ancient form.
- b. Interesting because much is in story form.

II. The Two Great Divisions—The Old Testament and the New Testament.

- a. What is contained in each.
- b. Why division is made.
- c. Time elapsing between each

Note: Have children take the Bible in their own hands and locate the two testaments and tell them that they are sometimes bound as two separate books.

III. The Old Testament. (Review work)

- a. Name some men spoken of in this section.
- b. Name some women spoken of in this section.
- c. Tell some incidents told in this section.
- d. The Book of Samuel and the Book of Ruth.

IV. The New Testament.

- a. The four gospels.
 1. Each named for the man who wrote it.
 2. Each man lived at the time of Christ and wrote what he knew of Him.
- b. The Acts—The story of His Apostles' work.

Second Sunday, October 9, 1921

Lesson 1. The Birth of Christ

Text: Luke 1:26-56 and 2:1-7.

References: For story, told in full, see Juvenile Instructor, Dec., 1913 and Dec., 1911. Stories from the Life of Christ.

Aim: The Lord manifests His love for His children.

Memory Gem: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Song: Christmas Cradle Song.

Pictures: Annunciation (Hoffman); A Madonna.

Third Sunday, October 16, 1921

Lesson 2. The Message to the Shepherds

Text: Luke 2:8-20.

References: Weed's, "A Life of Christ for the Young," Chapters II, III; Ben Hur, XI. Stories from the Life of Christ.

Aim: God manifests His goodness to the humble.

Memory Gem: "Fear not; * * * For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

Picture: Arrival of the Shepherds (Lorolle).

Song: "Shepherds were watching their flocks through the night."

Fourth Sunday, October 23, 1921

Lesson 3. The Presentation in the Temple

Text: Luke 2:22-38.

Reference: Stories from the Life of Christ. Weed's "A Life of Christ for the Young," IV.

Aim: The Divinity of Christ.

Memory Gem: "Lord, now lettest Thy servant depart in peace, * * * for mine eyes have seen Thy salvation."

Picture: Presentation in the Temple.

Fifth Sunday, October 30, 1921

Lesson 4. The Wise Men of the East

Text: Matt. 2:1-12.

References: Stories from the Life of Christ, Weed's "A Life of Christ for the Young," and Ben Hur.

Aim: God rewards earnest effort in search of truth.

Memory Gem: "Where is He that is born king of the Jews, for we have seen His star in the east and have come to worship Him?"

Pictures: Star of Bethlehem (Dore); The Magi (Hofmann).

Song: "With Wondering Awe," Deseret Sunday School Songs, Page 101.

Singing in General Assembly

With the hope of improving the singing in the general assembly of our Sunday Schools, some suggestions were made in the editorial of the last issue of the Juvenile, July, 1921.

These suggestions place the responsibility of getting good singing from the Primary and Kindergarten Departments upon the teachers of these departments. In order to meet this requirement it will be necessary for all classes which are dismissed before the general singing practice to get this practice in their department.

It is suggested that following the

prayer in the classroom a period of not less than five minutes be given to the practice of the song given for the month whenever that song is simple enough to be taught to children of Primary and Kindergarten age. This practice should not interfere with the regular class practice on Primary Class songs selected to be taught with the lessons.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

First Year

First Sunday, October 2, 1921

Fast Day Exercise

Subject: "Why do I believe that parents are a gift of God to me?"

Aim: The more we know of the religious beliefs of our Church, the stronger our faith becomes.

Text: "The Council held in heaven."

I. Opening.

- a. Gathering of wraps by children.
- b. Song practice: "We Thank Thee Oh God for a Prophet," D. S. S. Book, p. 102.
- c. Hymn: "God's Care of All Things," Patty H. p. 16.
- d. Prayer: Create an atmosphere for prayer, leading children to be especially thankful for parents and homes.
- e. Song: "Dearest Name."—Frances K. Thomassen. Kindergarten and Primary Songs, p. 54.
- f. Rest Exercise: We like to give and do for those we love—gather fruit, vegetables, get coal and wood for parents. (Let children suggest things they would like to do.)
- g. Forming groups.

II. Lesson.

- a. Teach memory gem.
"Little feet can run on errands.
Little hands do deeds of love.
Little tongues speak words of kindness
Pleasing unto God above.

III. Lesson.

The Council in heaven.

IV. Heavenly Father calling together some of His helpers.

- a. He wanted one of them to go down to the earth to show the

people how to live. (The idea is to show that we all were in a spirit world before we came here.)

V. Satan offers to go.

- a. Tells what he would do. He would force people to do what he wanted them to do. But that was not the way Heavenly Father wanted it done.

VI. Jesus offers to go.

- a. Jesus suggests that he teach and lead people to do right, but let them choose for themselves. He is chosen and sent.

Talk of spirits of babies being in the spirit world before they come here; also when they leave this world they go to the spirit world.

(At close of lesson all teachers or some special person sing, "Our Angels," D. S. S. Book, p. 236.)

VII. Closing.

- a. Passing wraps.

Song, "Loving Mother," Patty Hill, p. 74.

Benediction, led by child—children repeating after.

Song, "Goodby Song."

Second Sunday, October 9, 1921

Lesson 28

(First Year Outline)

Story: "The Widow's Offering."

Text: Mark 12:41-44.

Aim: "It is not the amount of the gift but the spirit in which it is given that counts with our Heavenly Father."

Suggestions for studying lesson truths.

The Lord loves a cheerful giver. II Cor. 9:7. He has requested us to give to the poor. Doc. and Cov. 42:30-31. What were Christ's teachings? Matt. 6:1-4. What can you suggest to the chil-

dren to help them to give in the true spirit.

It is our duty to help the missionaries and their families. Doc. and Cov. 75:24-26. Children can share their pleasures with playmates whose fathers are on missions. In what other ways can they help them?

These suggestions can be used to help bring out the application; putting it so that the child can carry over into his own life the aim of the lesson.

I. Opening.

- a. Gathering of wraps by children. (With music.)
- b. Song Practice, "Little Purple Pansies," S. S. Song Book, p. 127.
- c. Song. Greeting Song. (Teachers' choice.)
- d. Prayer, by child.
- e. Song, "Father of All."

Rest Exercise "Clouds of Gray," Patty Hill, p. 22.

II. Go to Groups.

- a. Memory gem.

"I know what Tithing is, I can tell you ev'ry time;

Ten cents from ev'ry dollar,
A nickel from a half,
And a penny from ev'ry dime.' "

III. Lesson. "Widow's Mite."

Lead up to the lesson by talking about Fast Day. Who sits at the table receiving money? What does the clerk and bishop do with the money? Has any one here given the bishop money? Talk about the purpose of this money, and be sure to make the application fit in the child's life.

III. Closing.

- a. Passing wraps. (Music.)
- b. Closing song. (Children's choice.)
- e. Benediction.

Third Sunday, October 16, 1921

Lesson 29

(First Year Outline)

Story: "Elijah and the Widow."

Text: I Kings 17:8-16.

Aim: "God helps those who help His servants."

I. Opening.

- a. Gathering of wraps. (By children)
- b. Song Practice: Review "We Thank Thee, O God, for a Prophet." S. S. S. B. p. 102.
- c. Hymn "Thanks for Constant Care" Patty Hill, p. 19.
- d. Prayer.
- e. Song, "Loving Mother Kind and True." Patty Hill, p. 74.
- f. Rest exercise, "Clouds of Gray." Patty Hill, p. 22.

II Go to Groups.

- a. Review Memory Gem, "Little Feet on Errands," etc.
- b. Lesson 29. Elisha and the Widow.
 1. Use as an approach to lesson, grain seeds. Talk of their use by asking children what they are? where they come from? what do we use them for? leading up to what flour is made from.
 2. Story.

III Closing:

- a. Song, "We Thank Thee, O God, for a Prophet." p. 102.
- b. Passing of wraps by children.
- c. Goodby song, "Now Hand in Hand."
- d. Benediction.

Fourth Sunday, October 23, 1921

Lesson 30

(First Year Outline)

Story: "Elisha and the Woman of Shunem."

Text: II Kings 4:18-17.

Aim: God blesses those who help His servants.

I. Opening.

- a. Gathering of wraps.
- b. Song Practice. Second verse, "We Thank Thee, O God, for a Prophet." p. 102.
- c. Hymn: Children's or teachers' choice.
- d. Prayer.
- e. Song: "All Things Bright and Beautiful," Patty Hill, p. 71.

- f. Rest Exercise: Use this period in helping children to pick up, carry, and put down their chairs in an orderly and quiet way. Suggest that next Sunday we are going to have visitors so today we want to see if you can show us how to carry and put your chair down without any noise and form your own circles without the teacher's help.

Form groups without making noise. Use suggestive method rather than dictative; as, That was good but I wonder if George can do it with less noise. Keep on giving each child a turn until it is what you want. Then let them form their own groups while you close your eyes.

II. Groups.

- a. Memory gem. Review memory gem, "Little Feet," etc., and the Sacrament Gem.

b. Lesson.

Approach to lesson.

Talk of the servants in our Church, (Who they are? What they are? Position they hold? And what they do?) in a general way. Next Sunday we will have some of these servants with us. (Invite Bishopric or others a week ahead, telling them the purpose and asking them (one or two to give a little talk to the children.)

Be careful in making the application. Bring out the idea that we are all God's servants, asking children what we can do. Then show that we are not all chosen for the same work, but there are many callings and positions and that each one is just as important as another no matter how small the position may be.

III. Closing.

- a. Song, "Little Purple Pansies," S. S. B., p. 127.
- b. Passing of wraps.
- c. Play music of hymn that was sung at opening. Children remain quiet, or where there is no organ have children and teachers hum tune.
- d. Benediction.
- e. Goodby teacher's choice.

Fifth Sunday, October 30, 1921

Lesson. The Servants of Our Church of Today

Aim: By showing respect to God's servants in our Church today we prove our love to Him.

1. Opening. (Have children give visitors chairs.)

- a. Gathering wraps.

- b. Greeting song: "Good Morning to You; Good Morning to You; Good Morning Dear Bishop; (Dear Visitors, fathers or mothers) We're Glad to See You."

- c. Prayer offered by one of the teachers followed by children. Create an atmosphere for prayer by asking children whom we thank for these kind servants of God. (Ask that they might be blessed.)

- d. Song: "Jesus Wants Me for a Sunbeam," p. 211.

- e. Rest Exercise: When there is any one poor or ill in the Ward the Bishop and Ward teachers look after them. What can we do to help? Let them suggest taking fruit, flowers, vegetables to them. Let the children represent picking flowers and fruits, digging vegetables and running on tip toe to take them to sick and poor. Instead of having group work. Have individual children repeat Memory Gem. "Little Feet," etc. Then have the Bishop or other visitor talk to children. At close of talk all stand up and sing, "We Thank Thee, O God, for a Prophet."

III. Closing.

- a. Passing wraps by children.
- b. Quiet music. As given last Sunday.
- c. Benediction by one of visitors.
- d. Song, "Goodby."

A Prayer

By O. F. Ursenbach

Teach me, dear Lord, to dare the
right,
Each live long day;
And give me power to win the fight,
Dear Lord, I pray.
From early dawn to vesper time,
Lord, let me see
That Thou and nature's God divine,
Are one to me.

In weaving schuttles of the years,
Grant me Thy strength,
That I may profit by my tears,
Dear Lord, at length.
May dregs of sickness pass not by,
But tasting, prize;
Then, seeing others suffer, I
Can sympathize.

Remove from me all foolishness,
And smooth to grace,
The angels of my selfishness.
May I embrace
The good and kind to the extent,
While I have breath,
That I will need no monument
When cold in death.

Children's Section



"Little Glory" on London Bridge

It was the Fourth of July, and I was on my way to attend the American-British celebration of the glorious day, to be held in Southwark Cathedral, which is an old and very famous church near the southern end of London Bridge. I had made a business call in the city, which, in England, means the great financial district surrounding the Bank of England, which is often called "the old lady of Threadneedle street." As it was not far to Southwark, I decided to walk and so cross the famous London Bridge afoot. As I passed down King William street, which leads to the bridge, I stopped to look at the statue of the king at the head of the street, at the tall monument, built to commemorate the destructive fire, which nearly consumed London in 1665, and at old Billingsgate Fish Market. Then I started across the bridge. I had no sooner done so than I saw, among the great throng of motor cars, busses and vans, that constantly crowd the double thoroughfare, going south on the left side and coming north on the upper side of the bridge, a small dray drawn by a single white horse. That reminded me of the old saying, which I suppose has been a saying for hundreds of years, that "when you see a white horse on London bridge you are sure to see a red-headed girl. If you don't you'll have bad luck." So, having seen my white horse I began to look out for a red-headed girl. I peered through the windows of the omnibuses and glanced over head at the occupants on the upper decks, but all in vain. I looked at every woman, maid and little girl afoot, and upon the vehicles and vans of every sort, laden with goods and

fruit and flowers and vegetables, and I saw plenty of cabbages and turnips and even carrots, but no red-headed girl. I had nearly crossed and was going slowly, with fast declining hope that I should be among the fortunate, when, as the crowd cleared somewhat, I saw coming in front of me a small brown-haired lady holding the hand of a little girl, whose long lovely curls reached nearly to her waist, and these were red. The child was beautiful, with pink cheeks like rosebuds; her hazel eyes shone so bright and the sun, coming out just as I began to gaze at her, caused her wonderful hair to glisten and shine gloriously. I could not help stopping them and telling



THE MONUMENT



them the object of my quest. They were so polite and listened to all I had to say. I pointed to the Stars and Stripes, flying from the tower of Southwark Cathedral, and told them I was an American going there to celebrate the Fourth. I told them that our flag was called "Old Glory;" and that we had a song, in which we shouted "three cheers for the red, white and blue." Then I told them of a little niece of mine out in Utah just the size of this little girl, whose hair was red just like hers, but whose eyes were blue and her skin and teeth were so white, that I always called her "Little Glory." This appeared to amuse the little girl and her mother very much and we became quite friendly. At last they turned back and went with me to a near-by restaurant and had a cup of cocoa and some strawberries and cake. Then I learned that the little girl's name was Joan Shipp; that it was her birthday; and that she was eight and was going with her mother to celebrate it at the zoo in Regent's Park, where so many wonderful wild animals are, and there would be a chance for a ride on the elephant. We became such friends before parting that we agreed to ex-

change picture post-cards after I return to America from my mission, and she said she would be my English "Little Glory" if I would let her. To this her good natured mother heartily agreed and that gives me another little friend among the hundreds that I now have on both sides of the Atlantic.—J. F. W.

HANDICRAFT

By A. Neely Hall

BIRD BATHS

It is not sufficient to put up houses for birds. We must also provide water for their bathing and drinking, to make our yard and garden attractive to them.

Small, shallow pans—individual bathtubs—are better than large, deep basins, because birds are timid bathers, and as a rule prefer tubs to themselves. And it is well to place these off the ground so the bathers will be and feel secure from neighborhood cats. In the illustrations I have shown two ideas for aerial baths, and, also two schemes for filling them.

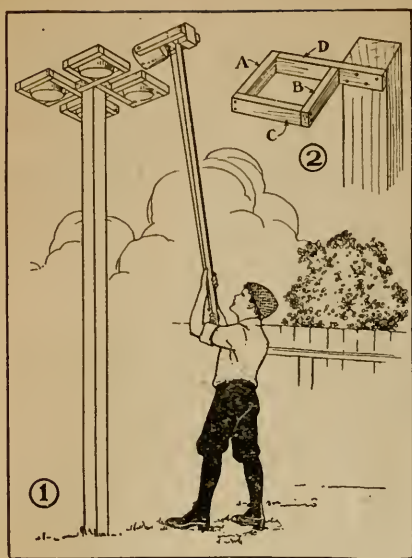


Fig. 1 illustrates a battery of four pan tubs. Get four saucepans five or six inches in diameter, and make a frame for each of just the right size so the rim will rest upon the upper edges (Fig. 2). By lapping the strips as indicated, A, B and C can be cut of equal length. Strip D must be enough longer to provide for nailing the frame to the post support. Nail one frame to each side to the support, and set the pans in them.

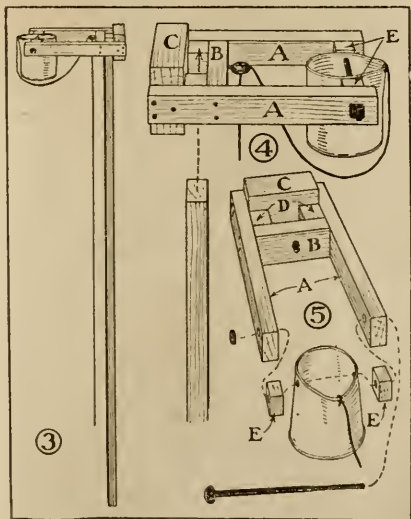
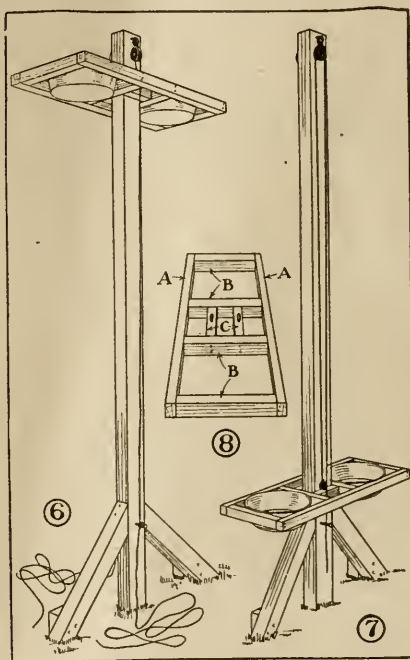


Fig. 1 shows the homemade filling device, and Figs. 3, 4 and 5, details of its construction. Side strips A of the framework are 11 inches long 1 inch thick and 2 inches wide; and the cross blocks B and C are $4\frac{1}{2}$ inches long—B of the width and thickness of stripes A, and C a piece of 2 by 4. This framework is to be slipped over the end of a clothespole; therefore in assembling its parts, fasten strip B at the right distance from C so a clothespole will fit snugly between them. Cut



blocks D (Fig. 5) of the proper size to make the opening of the width for the pole.

Fig. 5 shows how a can is flattened its sides to form a spout, for the filling receptacle, and how holes are pierced through opposite sides for a carriage bolt, by which to mount the can. Bore holes of the diameter of the bolt, through strips A near their open ends, and through two blocks E. Blocks E from washers to keep the narrow top of the can centered, so the bottom will not strike strips A when being inverted.

Fig. 4 shows how the cord for in-

verting the can is attached to the spout, passed beneath, and down through a screw-eye screwed into block B. You will readily see how, by pulling this cord the can is emptied.

The duplex bath in Figs. 6 and 7 has a pulley arrangement for raising and lowering it. Fig. 8 shows the framework for holding the pans. The lengths of the strips A and B will be determined by the size of the pans; and the length of blocks C by the size of the post support, which must fit loosely in the center opening formed by them. Screw a screw-eye into the center of the top edge of strips C.

After slipping the framework over the post support, staple a pair of cloths-line pulleys to opposite sides of the post near to the top, on the same sides as the screw-eyes in strips C, then tie ropes to the screw-eyes in strips C, run them over the pulleys, and drive nails into the post near the base to fasten the rope ends to when the framework has been raised.

(Copyright, 1915, by A. Neely Hall.)

Thankful

Oh how I'd love to be a bird!

For think what joy 'twould be
The beauties of both earth and sky
So easily to see.

Oh, how I'd love to be a flower!

No work has it to do;
And yet what comfort it may bring
To sad and happy, too.

But mama says no bird or flower

Such joy can feel or give
As little boys and girls, you see,
If for the right they live.

So I'll just try right good to be,

Some gentle word I'll say;
I'll help someone and make them
smile,

And live my best today.

Be thankful that I'm just a child;

For home and parents dear;
For brothers, sisters, friends and all—
For sunshine strong and clear.

—Ethel R. Lillywhite —

The Letters and Spelling

The letters of the Alphabet

Have many sounds and forms,
And they can spell all kinds of
words—

"Bright Sunshine" and "Fierce
Storms."

Four letters spell the good word
Live

For *Evil* use the same—

Transpose again and we will have
A good old prophet's name.

In Book of Mormon, Bible too

That name is often seen—

Now who speaks first? I think you
all

Have guessed the name I mean.

Those four spell also *veil* and *vile*—

It seems a little strange,
Four letters make so many words
If rightly we arrange.

I know what letters spell my name

And you know yours as well—

But don't we have to stop and think
Some little words to spell?

The letters are so greatly mixed

For large words and for small

I hardly think that any one

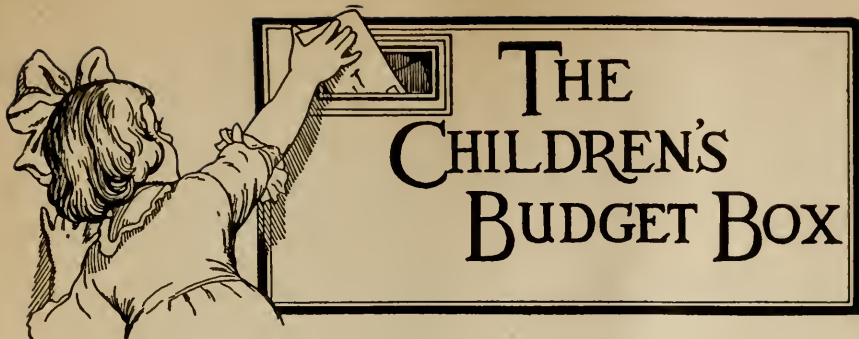
Can quite remember all.

—L. Lula Greene Richards.

When to Mix Colors

A young girl said to her mother, just after a white-haired visitor left their home: "If I could be such an old lady as that—so beautiful, serene, sweet and lovable—I should not mind growing old."

The discerning mother replied: "Well, if you want to be that kind of an old lady, you'd better begin making her right now. She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself, to leave the world, daughter, dear, you'd better be mixing your colors now."—E.x.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be in black and white and on plain white paper and must not be folded.

Verses or stories should be written on one side of the paper only. Drawings must be endorsed by teacher, parent or guardian as original.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Bob's Reward

"Hello, Bob," called Mark Peterson as he made his way to where Bob was sitting. "The boys sent me with an invitation for you to come out with them at eight o'clock tonight. Will you come?"

"No," replied Bob stoutly, "We are going to have company for supper, and I have to stay home."

"Couldn't you persuade your mother to let you come, or couldn't you sneak out some way?"

"No," replied Bob confidently, "it would be deceiving our parents, and besides late hours are bad for us."

"Well then," sneered Mark, "if you are such a goody, goody boy, you needn't come at all, for we don't want you." So saying, he walked haughtily out of the gate, leaving Bob disconsolate on the back steps.

Stung by these last words, Bob was ready to cry; however, he choked down the tears and went bravely about his work, resolving with a brave heart to obey his parents and live a good and clean life no matter what happened.

Later that evening, as Bob was going on an errand for his mother, he

met the boys who had invited him to go with them. They called to him and asked him if he had changed his mind. He replied he hadn't and asked them what they were going to do. Thinking to get him to go with them by creating his interest in their scheme, they told him they were going to scare an old lady on Corner's street with a fire-cracker, as it was nearing the fourth, and then watch the fun.

"I can't see any fun in that," said Bob. "The lady is poor and has not been enjoying health for the last few years, and this would only result in making her worse."

All this time the boys had been listening with eagerness to what Bob said, and after he was through speaking one of them said, "All Bob has said has been perfectly true, and we know it. Now let us decide to do something kind." The boys all agreed to this and it was finally decided to take the woman a basket of food and ask her the next day if she would let them chop a pile of wood. So while the boys scampered home to get their articles of food, Bob hurried home with the groceries he was to get. Upon his arrival his mother informed him

that the company wasn't coming and if he wished he could go out a little while if he couldn't be long. Bob promised, but before he went he went to his room and got a silk flag, his part of the contribution.

Later that evening, they were all assembled together with their articles. All the things were put into the basket and with Bob's flag draped over it, it looked fine. The boys then decided who would bring the basket to the door, and the rest hid to watch results. The door was opened by the woman herself and such an expression of gratitude lit up her face that the boys were already repaid. They heard her mumble a few words which they could not make out and then she went inside and closed the door.

It happened that a kindly gentleman

had witnessed this act and as the boys were leaving he went up to them and said, "Boys, I have witnessed this scene and I hope you will always continue to do good. But as a reward I will send a carriage to the Lincoln square to take you to my home to spend the day and where I will organize a club among you, if it is satisfactory. This will be on the fourth of July, which is in two days, and I hope you will all be there for I can assure you a good time. Just then a boy from the group jumped up and said, "Three cheers for Bob and Mr. C——."

And Bob in his heart felt that he had received more than a reward.

Ardelle Cardon,

Age 13.

496 E. 1st. So.,

Logan, Utah.



"There are just as good fish in the sea as ever were caught."

Drawn by Ora Lewis,

Age 16

873 Princeton Avenue,

Salt Lake City, Utah.

My Trip to Beaver

Last summer my daddy took all our family and my aunt for a trip to Beaver, to see my grandparents. We saw many beautiful things that I always want to remember. My grandfather has a large sawmill up in one of the canyons from Beaver and we went up there and stayed three days. We saw very pretty flowers and tall trees. We found wild strawberries, the first I had seen.

There were two big ponds where we went. I lost one of my stockings in swimming in the river. Grandpa let us ride on a little car they used to carry lumber away from the saw mill. It was great sport. I would like to go again and see the men sawing lumber. There were lots of mosquitoes up there and they bit us. I live out in Nevada and we haven't any pretty trees on our mountains like we saw in Utah.

Donnel Hutching,
Lund, Nevada.

10 years.



Photo by Carl Anderson,
Age 14. Hurricane, Utah.

Speed Fast, Little Reindeer

What if a bear should approach us this night!

Speed fast, little reindeer, speed fast!

What if an eagle came at us this night,

Speed fast, little reindeer, speed fast!

What if an owl should hoot at us this night,

Speed fast, little reindeer, speed fast!

What if a star should fall on us this night,

Speed fast, little reindeer, speed fast!

Alladine M. Bell,

Age 7.

84 East 3rd North,

Logan, Utah.

A Thrilling Adventure

Did you ever see a mountain on fire? It certainly is a thrilling sight, especially when your wheat crop is in danger of being burned up.

With the coyotes howling dimly in the distance, and the vividly colored flames reaching out for the wheat crops, like giant tongues stretching out to lap up food of the valley, the men fighting the wild flames with shovels and clods of dirt, or anything that could be found. The entire scene was greater than any silent drama that was ever played.

Each man worked as though it was the crisis of his life, to protect his year's hard labor pictured in his crop. For who can tell what the loss would be, if this giant of destruction was allowed to press onward!

We children were in the car, cold, tired, and hungry, but thrilled through and through by the marvelous scene before us.

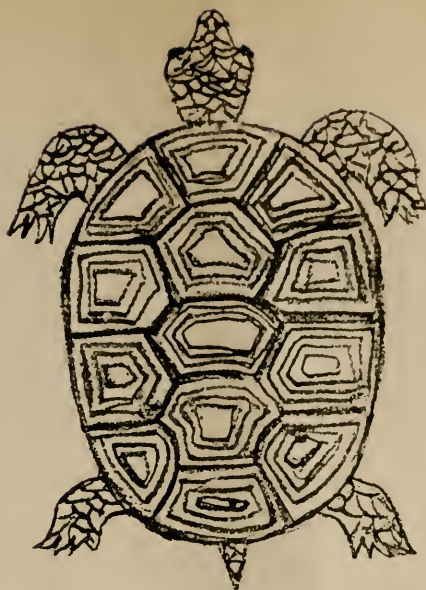
Who would not leave a good meal and a good bed, to see a whole mountain on fire. Three miles of nothing but fire, and groups of men here and there working with a will to overcome this enemy of man, and keep him from his mighty work of destruction, to the nearby farms.

Ruth Bell,

Age 13.

84 East 3rd North,

Logan, Utah.



"Tippy-Toes"

I have a pet turtle. One day when papa was coming home from his work he found it in the road. He gave it to me for a pet. I tied a string through a hole in its shell and put him out on the lawn. There he could eat grass and drink water from a little pool I made under the tap. I named him "Tippy-Toes" because he always touches the tips of his toes to the ground when he crawls.

One day when I was at Primary the string broke and he got away. The next day I found him caught in the chicken coop wire next door. I tied him up with strong twine and he has stayed at home ever since.

Henry J. Nicholes,
Age 8. St. George, Utah.

The Home Coming

In a small cottage near the edge of a forest, a woman sat peering out of the window at the raging storm.

"Will they never come?" was the question in her heart and eyes.

She was waiting for her husband

and little daughter, who were in the forest.

Her husband had been chopping wood in the forest, and had taken his little daughter with him. A terrible storm arose and they were miles from home. The father wrapped the little girl in his coat. They traveled as quickly as possible toward the home.

Now came the lightning, and now the drenching rain. Here and there a tree crashed to the ground. One fell directly across their path,—it barely missed them.

But now they were nearly home. They could see the light in the window. Just a few more steps to go and they would be home.

One more tree fell in their way. A sweeping branch caught, and bore them to the ground.

The man struggled to his feet with the now unconscious little girl. A few more steps and they reached their home, where the mother tenderly administered to the little girl, and thanked God for their deliverance.

Ethel Loveridge,
Age 13. Lehi, Utah.



Photo by Annis Chantrill,
Age 11. Newdale, Idaho.

The Blue Birds

About four years ago a pair of beautiful Blue Birds came and built their nest in a bird house on our granary.

We children watched the birds carry bark and straw to build their nest; sometimes we would put fine bark by the bird house, then the birds would come and take it to help build their nest.

In about three weeks from the time the nest was finished there were four hungry little birds to feed, but the old birds easily supplied the wants of their babies.

My uncle came to visit us; and the next day he came to the house carrying the mother Blue Bird. She was dead. He had killed her thinking it would please me; but it didn't.

I felt very sorry for the little birds. For I thought the father would leave them; but instead he gathered food for them all day, and covered them with his warm wings at night.

Three days after the mother was killed there came another mother bird to help warm and feed the little orphans.

She stayed with the little birds till they flew away.

Every summer the Blue Birds built in that same bird house.

Lilith Porter,
Hatch, Utah.
Age 14.



Photo by LeRoy Roberts,
Box 75, Malad, Idaho.
Age 16.



Photo by Francella Callister,
Age 13. Moreland, Idaho.

My Home Town

In my home town the skies are blue—
More blue it seems than in other places.

It seems to thrill me through and through,

To see my town's familiar faces.

Although it is a one-horse town,
It holds more charm than any other;
For there, you see, I've always found
Many friends, and my dear, dear mother.

A man may travel far and near,
Looking around for fame or gold;
Be he'll find nothing half so dear
As the joys which his home town will hold.

Whether your town be big or small,
You love it dearly, just the same;
And always to your town you'll call
When you're down in life's rough game.

And so it is with everyone,
Who's ever traveled much around.
It seems to them that the brighter sun
Shines on their own home town.

Conrey Bryson,
Storrs, Utah.
Age 15.

Our Farm

We live on a farm, two and one half miles south of St. Johns. We have lived on the farm for seven years.

The Lyman Dam went out in April, six years ago, and we have had no water since then and could not have any garden. They have just finished building the Dam again now.

We have lot of little calves, little chickens, one little colt, four little pigs, four little kittens, and four little birds. The mother bird built her nest just above the window. But best of all is our new baby brother.

Baby is almost three months old.

One morning Mama went to town in the car and left me home alone with baby. She was coming right home, but just after she left, baby awoke and cried, and it seemed a long time before she came home.

Ora Peterson,
St. Johns, Ariz.

Age 9.



Photo by Sabra Jacobson,
Age 14. Duncan Az., RFD 1, Box 80.

Mother Nature

Mother Nature we owe to thee,
A debt of love and joy,
You make the flowers grow for me,
For every girl and boy.

The daisy in its dainty grace,
Smiles at us as we go.
The sunflower with its smiling face,
Nods gently to and fro.

The fields of corn we often see,
The golden heads of wheat,
The trees that bring sweet shade to me—
With pleasure these we greet.

The mountain and the hilltop near,
Where we find our pleasure.
Oh! children we should make them dear,
For they are sweetest treasures.

Olive Done,
Colonia Dublan,
Chih., Mexico.

Age 14.

The Origin Of Bryce Canyon

In the days when fairies and giants ruled, there lived a band of good fairies who were much bothered by some cruel giants.

These heartless enemies killed the fairies and destroyed their homes.

At last the fairy king called his people together to see what could be done. After a long discussion they decided to leave their homes while the giants slept.

After many days travel they found a beautiful location surrounded by pine and fir trees. Here they built their homes.

How busy they were! But after a long struggle their cities were completed.

The kingdom was built in amphitheatre style, with walls over two hundred feet high. Within these walls they built great palaces, cathedrals,

thrones, etc. They were painted with colors only fairy painters can mix.

Here they were happy.

The wicked giants became so angry when they found the fairies had gone, that they decided to hunt and destroy them.

After searching for years they found the beautiful fairy kingdom. As they climbed down the walls the great gods saw them, and being very angry, turned them into stone. The giant statues can be seen to this day along the rim of Bryce Canyon.

The fairy cities are there just as beautiful and I suppose the fairies are there, too.

This fairy land, Bryce Canyon, is twenty-five miles east of Panguitch.

Reta Alexander,
Panguitch, Utah.

Age 16.

The Washer

Listen to the washer turning all day
long,
Making light its work with a merry
song,
Never thinks of stopping till its day is
done,
Goes by magic power till the race is
won.

Vera Carpenter,
Vernal, Uintah Co.,
R. F. D. No. Box 60, Utah.



Photo by Edna Gibson,
Age 16. No. 3, Rupert, Idaho.

My Shodow

I have a little shadow,
'Tis a duplicate of me;
And everytime I scowl or frown,
My shadow's also glad;

When I am gay and happy,
My shadow's also glad,
When I am cross and snappy,
My shadow's always sad.

Now do not think this shadow
Is one that you can see—
It's just an unseen playmate,
The image of you and me.

Myrtice Watson,
Grantsville, Utah.

Age 10.



TWINS

Photo by N. Delore Burbank,
Age 15. Grenada, Cal.

Father

He's getting old and feeble,
His hair is turning gray,
His dear, dear hands are wrinkled,
But he toils from day to day.

He works to get us clothing,
He works to get us food,
Although he is cross sometimes,
His heart is kind and good.

Now let us help dear father,
Let's help him all we can.
Let's show him that we love him,
For he's a good, kind man.

Dora Johnson,
Age 13. Gooding, Idaho,
R. F. D. No. 51.



A JUNE ROSE

Photo by Katherine Handy,
Age 13

Puzzle For June

A Proverb

Answer: "There are just as good
fish in the sea as ever were caught."

Winners

Emma Argyle, Randolph, Utah.
Reta Alexander, Panguitch, Utah.
Conrey Bryson, Storrs, Utah.
Ruth Bell, 84 E. 1st N. Logan, Utah.
Alladine M. Bell, 84 E. 1st N., Logan, Ut.
H. Delore Burbank, Grenada, Cal.
Louise Browning, 2657 Monroe Ave., Ogden, Utah.
Francella Callister, Moreland, Idaho.
Vera Carpenter, R. F. D. No. 60, Vernal, Utah.
Annis Chantrill, Newdale, Idaho.
Ardelle Cardon, 486 E. 1st South, Logan, Utah.
Nellie Done, Colonia Dublan, Chih., Mex.
Virginia Duke, Box 83, Heber City, Ut.
Fern Ellsworth, Box 129, Thatcher, Ariz.
Edna Gibson, No. 3, Rupert, Idaho.
Katherine Handy, age 13, no address.
Donnell Hutchings, Lund, Nev.
Sabra Jacobson, R. F. D. No. 1, Box 86,

Duncan, Arizona.
Velda Johnson, Barnwell, Alta., Canada.
Florence Lambert, 253 Paxton Ave., S. L. C., Utah.
Ora Lewis, 873 Princeton, Ave., S. L. C. Utah.
Ethel Loveridge, Lehi, Utah.
Henry J. Nicholes, St. George Utah.
Ora Peterson, St. Johns, Arizona.
Lilith Porter, Hatch, Utah.
Given Price, Bloomington, Idaho.
Myrtice Watson, Grantsville, Utah.
Rebecca Roskelly, Fairfield, Idaho.
LeRoy Roberts, Box 375. Malad City, Idaho.
Edith Rich, Pingree, Idaho.
Lola Taylor, R. F. No. 2, Box 296, Ogden, Utah.
Carl Workman, Hurricane, Utah.
Elva Williams, Chester, Idaho.

Honorable Mention

Ilene Allen, Brigham R. F. D. No. 1, Ut.
Joseph K Allen, Provo, Utah.
Mae Anderson, Tremonton, Utah.
Edward Aycock, Vernal, Utah.
Marie Baker, Huntnigton Park, Cal.
Alice Bawden, Granger, Utah.
Carl Beliston, Myton, Utah.
Winnie Benson, Vernon, Utah.
Vera Berry, Park City, Utah.
Ray Bird, Brigham City, Utah.
Harold Blackburn, Thornton, Idaho.
Marion Brandon, Outario, Oregon.
William Brandon, Ontario, Oregon.
Helen Breckon, Ontario, Oregon.
Leslie Brewer, Mesa, R. F. D. No. 1, Arizona.
Lina Brimhall, Provo, Utah.
Jennie Brown, Rigby, R. D. No. 2, Idaho.
Leora Brown, Logan, Utah.
Lowell Boberg, Draper, Utah.
La Vera Borup, Rupert, Idaho.
Almina Bowler, Heber, Arizona.
Jean Brunson, Fillmore, Utah.
Bertell Bunker, Provo, Utah.
Marion Burdett, Evanston, Wyoming.
Irene Burk, Show Low, Arizona.
Phoebe Calder, Baker, Oregon.
Gladys Caldwell, Brocket, Alta. Canada.
La Verne Caldwell, St. John, Utah.
Cloyd Campbell, Widtsoe, Utah.
Vera Carpenter, Vernal, Utah.
Mildred Carter, Preston, Idaho.
Dorothea Christensen, Tremonton, Ut.
Fred Christensen, Manassa, Colorado.
La Vean Christensen, Elwood, Utah.
Louise Christensen, Brigham City, Ut.
Della Clark, Colonia Dublan, Chih., Mex.
Leah Clark, Blackfoot, Idaho.
Rose Clark, Cannonville, Utah.
Virgie Clark, Gridley, California.
Verda Crouch, Devil's Slide, Utah.

- Lynne Davidson, Ogden, Utah.
 Earl Davis, Salt Lake City, Utah.
 Kate Day, American Fork, Utah.
 Talmage De Lange, Kooshareem, Utah.
 Glen Dewsnup, Deseret, Utah.
 Violet Dille, American Falls, Idaho.
 Olive Done, Colonia Dublan, Chih., Mex.
 Emma Dunn, Teton, Idaho.
 Mary Dyson, Hooper, Utah.
 Orvil England, Ogden, Utah.
 Lillian Field, Roy, Utah.
 Beryl Fisher, Swan Valley, Idaho.
 Greta Fredrickson, Logan, Utah.
 Inex Gibson, St. Thomas, Nevada.
 Max Gilchrist, Rigby, R. D. No. 1, Ida.
 Jennie Gleason, Pleasant Grove, Utah.
 Iva Goodwin, Thomas, R. D. No. 2, Ida.
 Ellsworth Griner, Mesa, Arizona.
 Grace Hall, Washington, Utah.
 Mary Hansen, Hillspring, Alta, Canada.
 Vera Hansen, Tremonton, Utah.
 Vernon Hansen, Tremonton, R. D. No. 1, Utah.
 Arvil Harris, Harrisville, Utah.
 Ina Harris, Henefer, Utah.
 Dora Harrison, Afton, Wyoming.
 Lydia Hasler, Long Beach, California.
 Violet Hasty, Pocatello, Idaho.
 Kenneth Hawks, Moab, Utah.
 Blanche Haws, Elwood, Utah.
 Pani Henare, Awarna, Kaikohe, New Zealand.
 Irene Tensley, Oakland City, Indiana.
 Harold Hensley, Oakland City, Indiana.
 Chloteal Hill, Smoot, Wyoming.
 Ruth Hobson, Mammoth Utah.
 Arleen Howell McCammon, Idaho.
 Reginald Hunsaker, Tremonton, Utah.
 Viola Hurler, Laveen, Arizona.
 June Hurler, Laveen, Arizona.
 Riley Hurst, Blanding, Utah.
 Stanley Jacobsen, Brigham City, Utah.
 Emily Jeffery, Delta, Utah.
 Evan Jensen, Myton, Utah.
 Geneva Jensen, Holbrook, Idaho.
 Alice Johnson, Richfield, Idaho.
 Mabel Jones, Salt Lake City, Utah.
 Gladys Judd, Hoytsville, Utah.
 Heloise Virginia Kearl, Olive Kellams, Petersburg, Indiana.
 Ruby May Kinsey, Ray, Arizona.
 Nora N. Kunz, Idaho.
 Sara Langton, Shelley, Idaho.
 Alden Larsen, Menan, Idaho.
 Burnham Leonard, Farmington, Utah.
 Ray Lillywhite, Harker, Utah.
 Frances Love, Shelley, Idaho.
 Alta Mallory, Shelley, Idaho.
 Myra Mann, Cowley, Wyoming.
 Edna Maw, Weston, Idaho.
 Robert McMackin, Phoenix, Arizona.
 Phyllis Meeks, Bicknell, Utah.
 Letha Monson, Downey, Idaho.
 Hattie Mickelsen, Salt Lake City, Utah.
 Ethellynn Moncur, Worland, Wyo.
 Erma Newman, Rigby, R. D. No. 2, Ida.
 Selma Nielson, Salt Lake City, Utah.
 Jessie Noble, Moore, Idaho.
 Ruth Nuttall, Provo, Utah.
 Ralph Olpin, Pleasant Grove, Utah.
 Lorana Owens, Thatcher, Arizona.
 Austin Packham, Blackfoot, Idaho.
 Lillis Palmer, Alton, Utah.
 Rachel Parrish, Centerville, Utah.
 Afton Parry, Shelley, Idaho.
 Esther Pearson, Oakley, Utah.
 Ina Peart, Richmond, Utah.
 Letho Peck, Rockland, Idaho.
 Clara Peterson, St. Johns, Arizona.
 Leora Peterson, Welling, Alta., Can.
 Lilit Porter, Hatch, Utah.
 Jane Price, Darlington, Idaho.
 Irene Price, Darlington, Idaho.
 Elmer Quist, Malta, Idaho.
 La Verne Randal, Pine, Arizona.
 Amy Ravsten, Clarkston, Utah.
 Arthur Roberts, Murray, Utah.
 Leila Roberts, Grantsville, Utah.
 Ella Robinson, Laketown, Utah.
 Margaret Rogers, Rigby, Idaho.
 Fidelia Rose, Geronimo, Arizona.
 Nora Rust, Talmage, Utah.
 Thelma Sant, Preston, Idaho.
 John R. Schutt, Rupert, Idaho.
 Melbourne Schwartz, Vincennes, Indiana.
 John Schwendiman, Sugar, Idaho.
 Velva Shirts, McArthur, Idaho.
 Marion Shaw, Ogden, Utah.
 Ida Skousen, Thatcher, Arizona.
 Viva Skousen, Colonia Juarez, Chih., Mexico.
 Albert Smith, Layton, Utah.
 Eric J. Smith, Castle Gate, Utah.
 Nellie Spencer, Porterville, Utah.
 Lillian Staker, Teton, Idaho.
 Leona Steele, Redmesa, Colorado.
 Margaret Stewart.
 Beth Stoddard, Twin Falls, Idaho.
 Roland Stucki, Santa Clara, Utah.
 Elizabeth Sumsion, Chester, Utah.
 Susan Elizabeth Swenson, Pleasant Grove, Utah.
 Olive Terry, Provo, Utah.
 Liddy Teuscher, Ogden, Utah.
 Irwin Todd, Cedarview, Utah.
 Erma Turner, Grover, Wyoming.
 Virgie Walters, Honeyville, Utah.
 Joseph Wendel, Salt Lake City, Utah.
 Lola Wilcox, Burley, R. D. No. 3, Ida.
 Vada Wilding, Rigby, R. D. No. 2, Idaho.
 Crosby Willis, Cowley, Wyoming.
 Neva Willis, Grantsville, Utah.
 Virginia Wilkins, Rupert, Idaho.
 Marion White, McGill, Nevada.
 Garff Wilson, Ogden, Utah.
 Truner Workman, Lovell, Wyoming.
 Myrle Young, Salt Lake City, Utah.
 Raymond Young, Lago, Idaho.
 Leo Zwahlen, Castle Dale, Utah.

Somebody and the Princess.



BING, bang! that was a great knock-
ing at the Palace . Trip-
pity-trip! that was the little page
running up the  Bubble,
bubble! that was the  Maud
laughing for joy. For the 

had brought her a  and in the letter was an in-
vitation from the Lady Lilicum to her birthday ball.

“What will it be like?” asked the . “There
will be a big  on the lawn,” said the first

, “and supper and musicians with 
and the little Lord Lilicum will come and take off
his  and feather and make you a low bow and

say, “Will you dance with me, your Royal High-
ness?” And you will open your  and make

him a low courtesy and say “Yes, my lord,”
and the  will play and you will dance and

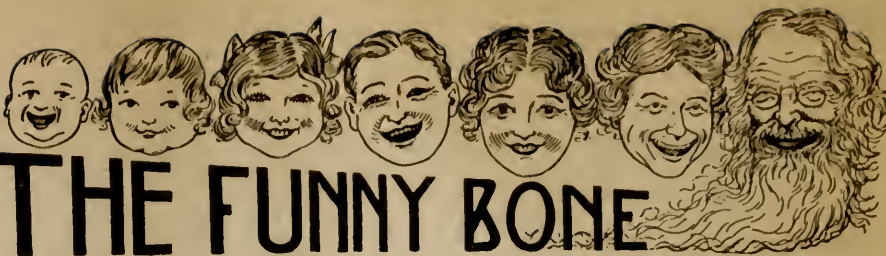
everybody will look on and clap their .”
Then the  clapped her hands, and they got

out the very prettiest of her two hundred and seven-
teen  with blue ribbons and rosebuds and her

party  and her best  and away she went

to the birthday ball. There was the big  and the musicians with their  and little Lord Lilicum in his  But dear, dear! the Princess sat in a corner with a sad face, for she had tripped on the carriage  and torn a great hole in her  ! When she got up to dance everyone would see it, and oh, what a terrible thing, for a  to be seen dancing with a great big hole in her  ! In a minute Lord Lilicum would ask her. But whisk, brisk, Somebody was flying in at the  door and up to the corner where the  sat. "I thought you might need me!" said Somebody. And she whipped out her little  and her needle and  and in two minutes the dress was mended as good as new and away went the  to dance with Lord Lilicum. "O you dear Somebody!" she cried. "I am so glad you came to the ball!" "So am I, your Royal Highness dear," said Somebody. And who was it, do you suppose, but the first Maid of Honor!





THE FUNNY BONE

Links

"What does 'groundhog' mean?"
"Sausage."

A Sweet Retort

Sarcastic Debtor—Did you ever succeed in getting blood out of a turnip?

Lawyer—No, but I can get sugar out of a dead beat.

Nature's Voice

Wifey—I heard a noise when you came in last night.

Hubby—Perhaps it was the night falling.

Wife (coldly)—No, it wasn't; it was the day breaking.—Blighly.

The Story of Ruth

"Now," said Andrews, after introducing the subject, "who can tell me anything about Ruth?"

Up went a hand in the rear of the class.

"Well, Willie," asked the teacher, "what do you know about Ruth?"

"He made 29 home runs last season," was the answer.

Gentle Reminder

"The storm burst upon us so suddenly we had no warning of its approach," related the tornado victim. "In an instant the house was demolished and scattered to the four winds. How I escaped being torn to pieces I do not know—"

"Goodness Gracious!" ejaculated little Mr. Meek. "That reminds me. I almost forgot to do an errand for my wife."

The Closed Shop

In spite of the advanced prices the barber was blue, and the razor he was wielding seemed to share his discouragement. "I've just about decided to open a butcher shop," he said, reaching for the powdered astringent.

"And will you close this one?" his victim gasped feebly.—Detroit Free Press.

At Times, Yes

Tenderfoot—Isn't it great to be well?"
First Class Scout—"Yes. Especially when you're sick."

Scarcity

Old Mother Hubbard,
She went to the cupboard
And carefully looked at the shelf.
Said the dog, with a moan,
"If she should find a bone
She will probably gnaw it herself."—
Washington Star.

A Bouncing Boy

"Yes," said Mr. Braga; "I once invented a rubber pneumatic suit for men working at great heights."

"And was it successful?" asked Soft-head.

"I should say it was. D'you know the first workman who fell off a building wearing one bounced so hard and long that we had to throw sandwiches to him to keep him alive."

Preparing an Alibi

He had been fishing, but with bad luck. On his way home he entered a fishmonger's shop and said to the dealer, "John, stand over there and throw me five of the biggest of those trout?"

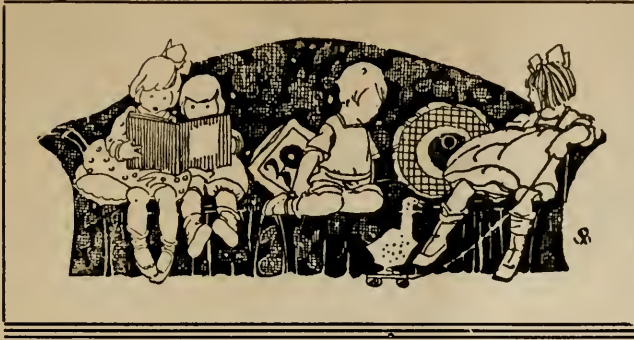
"Throw 'em? What for?" asked the dealer in amazement.

"I want to tell the family I caught 'em. I may be a poor fisherman, but I'm no liar."—Tit-Bits.

Taking a Big Chance

Two Irishmen, bent on robbery, held up a passing Scotchman. After a long, fierce fight, in which the Scotchman almost had the better of it, they succeeded in conquering him. A thorough search of his clothes disclosed one lone sixpence.

"Troth, Pat," said Mike, disgustedly, "If he'd had a shilling instead of a sixpence he'd have murdered the two of us!"



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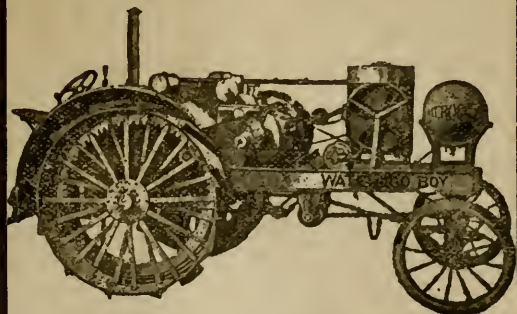
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